STEPS TO YOGA

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MI SATYANANDA SARASWATI

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STEPS TO YOGA

(Letters to Viswaprem and Satyabrat)

By

SWAMI SATYANANDA SARASWATI

Editor

V. V. BAXI, M.A.

nternational Yoga Fellowship, Rajnandgaon, (M.P.) India.

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PREFACE

We have great pleasure in placing in your hands the third revised edition of "Lessons on Yoga, Part I." This book is just a compilation of a series of letters written by Swami Satyananda to two of his disciples. In its essence, therefore, the book is epistolary. There is no pretension here that the letters exhaust the essence of Yoga as a science and as a philosophy.

The uniqueness of the Swami lies in his harmonious reconciliation of the philosophy of Yoga with its practice. His greatness as an author lies not in the erudite treatment of a difficult subject but in the simplicity of style and the method he has evolved in imparting instructions in the practice of Yoga to large gatherings which come to hear his discourses. **His sole emphasis is on the mechanics and dynamics of Yoga.** It is hoped that those who read this book carefully will gain for themselves a few invaluable starting points towards self-elevation.

We take this opportunity to acknowledge with grateful thanks the timely assistance rendered by the following commercial concerns in form of space donations which has made the republication of this book possible :

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We are also grateful to M/s. Multiprint for the promptness with which they have co-operated with us in publishing this book within an extremely short period.

EDITOR.

May, 1963.

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DEDICATED TO

All those spiritual seekers
and aspirants who are trying to
tread the Path of Yoga illumined by
the genius of ancient Seers and Yogis and in
modern times inspired by the call of Swami Satyananda.

★

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्।
उर्वारुकमिव बन्धनात्-मृत्योर्मुक्षीय मामृतात्॥

★

Listen ! Oh virtuous ones ! Listen ! Oh intelligent ones ! Listen to the clarion call of the countless Siddhas : **"No sooner the ego is surrendered, the Divine Master is revealed; the dark night of Soul is transformed into illumined awareness."**

— Guru Gorakhnath.

THE THIRD EYE

The picture opposite represents the *Agya Chakra* described as the Third Eye, or the seat of mystic vision. Its seat is the pineal gland in the Medulla. The mystic syllables *"Ham"* and *"Ksham"* represent *"Siva"* and *"Shakti"* respectively. The two red branch-lines emerging from the either sides of the petals represent *Gandhari* and *Hastijihwa,* the two channels of consciousness.

The name of this centre is *Agya Chakra,* because the command *(Agya)* of the *Guru* is received here from above during the stage of total merger of the individual consciousness in the fifth stage *(Anandamaya Kosha)*. This Chakra is the seat of the subtle elements, *Mahat* and *Prakriti*. It not only includes all elements of the *Prakriti* from which they take their rise but also the *Atman* in the form of *"Om"* which is its *Beeja*. Here the *Antaratman* shines like a flame and the light radiating from this region illumines everything lying between the *Muladhara Chakra* and the *Brahma-randhra*. By meditating on this centre, the *Yogi* develops clairvoyance and the powers of speech. It constitutes the gross symbol for *Tratak*. Its counterpart-sign is the *Jyoti-Linga,* lustrous like a smokeless flame *(Jyotiriva-adhoomakah)*.

By practising *Tratak* on this *Chakra,* the *Yogi* evolves its counterpart-sign—the *Itara linga* within the inverted triangle. *Tratak* should be practised only under the instructions of a Yogi Guru. After a good deal of Tratak, let the Yogi practise either *Antarshambhavi* or *Unmani Mudras* and thus, cast his consciousness into the pattern of this symbol. The details of practice should be learnt from Guru through proper Initiation.

"The Third Eye" is the official symbol of the International Yoga Fellowship.

—YOGASHAKTI.

LETTERS TO VISWAPREM

Rishikesh. 1-3-56.

Do you believe in God ? Really ? Is He kind ? Do you feel it ? Should I tell an eternal truth ?

He is mysterious. Mysterious are His Ways. He rendered him debauch first—only to make him an immortal Saint of millions—a *Surdas* !

He sent *Gautam Buddha* to the forest just to make him wise enough to preach that it was not necessary for *Nirvana*. Infinitely gracious is He. Will you believe ?

There is no other way, except letting Him do His choice.

There is no alternative to His un-understandable *Leela*.

And, He went to influence *Kekai*. He went for exile for 14 years. What for ? We finite mortals don't know and can't know his infinite blessings in disguise.

Pain is a cross unto which Nature hangs a man, whenever she wishes to make him a sublime superman.

Bliss is your birth-right, not sorrow. Freedom is thy heritage, not bondage.

And so, when we are exhausted, let us offer everything unto Him. Let Him do the rest; for, He knows it. Let us stop; for, we know not.

Ye, hypocrite ! Ye *Bahoorroopiye* ! Self-conceited man, better say 'No God' than falsely pretending *Bhakti*. You are an outright athiest. You want *your* will to come true. You don't want *His* will to prevail.

So, come to His *Sharan* and surrender yourself unto Him.

Sivanandnagar. 13-3-56.

In order to develop love for God in your heart, express love through the service of and sympathy for the mankind. See God in them; they are conscious forms of God (*Chalta-phirta Ram*).

Consider yourself very near to God. He is in the idol also.

God likes smiles and joy. You too must remain ever cheerful. Inspite of the fact that you have material things available to you, your mind sometimes remains dull, depressed and dissatisfied. Why ? You yourself do not know the reason.

Keep your body and mind always busy in some work. Work purifies the soul. After mental purification you will attain spontaneous success in meditation. Mukti is impossible without *Karma Yoga*. Perfect happiness is experienced only after one has introspected and analysed himself and then taken to the path of *Sadhana* and thus determined to lead a virtuous and divine life.

Instead of being led away by emotions, you will have to control them. External as well as internal *Sadhanas* are essential for this. Your life will be moulded properly by the virtue of the company of saints and *Satsangs*. However, Satsang for an hour or half alone will not do you any remarkable good. It is only when we live with saints for sometime that we are impressed by their realisations, life and other virtues.

★

Rishikesh. 25-3-56.

Try to follow and fill up as many columns of the '*Spiritual Diary*' as possible. I am aware that it is not possible to follow and fill up the whole form; but sometimes it can be a deceit of the mind also.

Get up at 4 or 5 a.m. Do *Japa*, *Dhyana* and *Asans;* then go to your Office. Fulfil the office-duties with cheerfulness,

peace, love, inspiration and selflessness. Again at night, do *Japa, Kirtan* and *Satsang*. Think over how you passed the whole day and try to make better resolves. These are the fundamental principles of keeping a Diary.

Doubts do arise in every mind. Why did God make this world? What is the use of doing *Yoga-Sadhana,* when even a leaf can't move without His orders. If everybody is God, what is good or bad then ? All these doubts are such that we have no concern with them. We can lead a peaceful and happy life even without thinking all this. Whether there is transmigration or not, how are we concerned ? We have just to throw impurities out of us. We have to sublimate lower impulses into higher missions. We have to fill ourselves with Divine virtues. We have to keep our family, neighbours, relatives and friends happy.

So, my child, try to make your life eternally divine through the process of *Sadhana*. Whenever you get some time, do go to Satsangs and gradually learn the art of assimilating the gifts of *Satsangs*. Encourage your friends and neighbours to tread the path of Truth and lead a divine life. Do read Yoga and Vedantic literature and reflect over what you have read. Do *Surya-Namaskar*. Don't get worried about the eye-sight. It is enough to have the eye of intuition.

I am sure, you will walk on the path of Spiritual Sadhana and lead a divine life. Infinite blessings for your success.

Never think of renouncing your home and avocation and going anywhere, even if anyone tells you a million times. Thy house is a *Tirtha* (holy place of pilgrimage); thy body is *Mandir* (a temple); thy soul is thy *Devta* (Lord); and thou art His *Pujarin* (worshipper).

I am sure that you must be carrying on your Sadhana enthusiastically. There is no '*Kolahal*' (noise) in the world; there is no peace in the Himalayas ! Both are within you. You can have *Darshan* of God if you can make your mind desireless. It is impossible to have His Darshan even in the Himalayas, if you don't have faith in God and practical

interest in Sadhana. Therefore, the essential thing is to correct the mind and keep on removing unnecessary thoughts. While it is true, my child, that one can have Darshan of God even at home, it is also a fact that one can as well find peace in the world.

Renunciation of society or Sannyas are not as important for spiritual life as Brahmacharya, Service, Dhyana and Asans are. Start Sadhana at 4 a.m. daily. Practise Yogasans for 10-15 minutes after answering the calls of nature and taking a wash or a bath. Then do Japa and practise meditation on your Ishta. Japa and meditation may be practised at night also before going to bed. Besides all these, realise that the domestic work and studies are also *Ishwar-Sadhanas,* provided they are done with full concentration, love, inspiration, and with a *Bhav* of His worship.

I am confident that you will put into practice what Satyam has hitherto told you. Let me know your progress by sending your Spiritual Diary to me once in every month.

Always remember ! *THERE IS ALL SELFISHNESS IN THE WORLD !* You should think twice or even more before keeping your steps forward. You must have the strength to stand on your feet. Every moment of your life must be dedicated to higher ideals. Equip yourself with good speech, good health and sound education. Thus you will be able to serve the people in a better way. I am ready to guide you.

Don't think of renouncing. I don't approve of your miscalculations. Please let me know that you have accepted my rulings.

★

Bhagalpur (Bihar). 20-4-57.

I am very happy to survey your programme. Life must go on like this. You should not allow the mind to sit idle even for a while. The first step to spiritual life is to keep the mind ever busy. Every work is Sadhana; if done with concentration. Worship of God and offering of the flowers

go waste, if the mind of the Sadhak is caught in the net of desires and passions. Become the master of your mind by applying it to various jobs from morning till night. Do your work efficiently and with full concentration. Office-work also is *Bhagwad-Aradhana,* provided the mind is made free from all desires.

It is absolutely necessary for you to have one aim in life. You can easily succeed in accomplishing even the great works, if only you have a *'dhoon'*. I have great hopes in that you will prepare yourself and make yourself fit enough to serve the humanity. Blessed will be your life, if you would do something good in this life. Gather your powers. Keep your life pure and noble. Render your thoughts spiritual. It is unworthy for divine soldiers *(Sadhaks)* to be led astray in this world of passions and temptations. Deligent Sadhaks always live aloof from artificial and impure thoughts. Why ? Because, they want to offer their life as a flower unto the lotus-feet of the beloved Lord with all its freshness, beauty and unsmelt fragrance.

Your programme of Sadhana is very inspiring. Don't merely write items of your Diary. Your Diary should be a record of your experiences and thoughts and emotions, a copy of which you should always keep with you. It will be a fine garland of your thoughts. On surveying your monthly report of spiritual Sadhana, it seems to me that your mind hardly gets any time to think rubbish, and wander aimlessly. Let your mind remain tied up with the strings of action even as at present. This is the way towards spiritual progress.

Yes, do read Gita whenever you get time. But my child, this life itself is a 'never-ending-Gita'. One can learn so many wonderful things from this *living-Gita*. This *living-Gita* is wonderful. I have read this *life-Gita*. May you also try to understand at least the first word of this *life-Gita,* and put the same into practice.

Delhi. 1-5-57.

Do regular Asans for a little more time. Do them upto half an hour. You need not do Yoga-Sadhana for hours together. If you understand the real thing, your mind will merge as soon as you sit for meditation in Padmasan.

Repeat His Name at all times. Don't meditate in the Office. Of course, you can reflect over the Faith Culture. Whenever you find leisure, you can either read your Diary or repeat the Mantra mentally. If you meditate on your way or in the Office, you will become absent-minded. I don't like you to land yourself on the plane of emotional awakening or meditational contemplation during Office hours. You will be able to see Him in meditation, even if you devote 10 to 12 hours in extroversion. The fact is that even one hour of introversion can result in Samadhi, provided one is sincere and true in his practices of meditation.

Likewise don't practise meditation while doing Asanas. Do Nam-smaran. Adjust your Sadhana. Use common sense. There should be no hard and fast rule while doing Sadhana. Repeat the Mantra mentally while performing Asanas.

Don't grow impatient if you find it difficult to bring the Form before your mental eyes. It takes time. Time depends upon the fulfilment of sense-withdrawal. Withdrawal of senses solely depends upon love, sincerity and one-pointed faith upon your Ideal. Since you have all accessories for sense-withdrawal (love, sincerity and one-pointed faith), you will see Him through your mental eyes, irrespective of time, space and objective factors. Conflicts, struggles, worries, anxieties and passions should be calmed down by the virtue of love, sincerity and faith. Be unruffled; be detached to all mental charges of good and bad.

Spare a few minutes to put down *Atma-Chintan* (self-introspection) in your Diary. That should be something like intuitional flashes, not simply emotional poetry. Emotionalism is also necessary. I don't deny it. But that should be backed by intuition.

Delhi. 7-5-57.

You are a hard and sincere worker. I don't doubt your success. I expect of you similar hard and sincere work throughout your life. This is the eternal path upon which you have to walk. I don't want to see you idle, luxurious self-contented (complacent) and a lover of easy-go-lucky-life like many children in the society. I want to see you ever progressive, merged in hard work, full with divine virtues and a helper of mankind. Millions of girls are thinking *'something'* in one or the other corner of the world. If you also enroll your name in that list, where then is the novelty ?

Express your emotions in the *'Ganges of Thoughts'*. Write down your thoughts both in Hindi and English. Great is your aim; grander still are your efforts; noblest of all is your Soul. You are not born just to live and die. You have a great Mission to fulfil for which every step of your life is a mighty system of 'preparation'.

Your address 'Beloved father' is better and more apt than 'Revered Master'. Do address me as such. Do accept this relation also. May the Almighty Lord give you more of strength to fulfil the great task which lies ahead of you !

★

Raipur (Rewa). 2-8-57.

Education is quite essential nowadays. People of your sex need it very much in order to be able to lead an independent life. It is very risky for girls to remain in Ashrams. They need to have an independent career at all cost. Education provides them with sufficient means to live without anybody's obligation.

In order to realise God, one need not join any Ashram, nor need he wander hither and thither. What exactly one needs is a Guide; that is all. Further he should strive under the guidance of his Master.

So, study hard and get yourself educated academically. Side by side, keep the light of Yoga alive in every atom of your being. It is enough at present if you keep your mind engaged in hard work. Enough it is if you lead a regular, pure and endeavourous life for the present.

In addition to this, do your bit of Sadhana, whenever you find spare-time. Work purifies the soul. Then the inner light begins to unfold itself.

Instead of thinking and brooding, please go on working and remembering His name. Whole world is your friend. You need not sit alone and feel lonely and brood over and again. Your future has been decided. Education, Sadhana, Service of mankind. Do shake off your heart, brush up your will-power and strongly resolve :

1. I will get myself educated.
2. I will remember God at all times.
3. I will serve all in my available capacities.
4. I will live a life of intense purity in thought, word and deed.

Day-dreams are always golden; but they don't come true. On the other hand, they nourish disappointments, cause pain and neurosis. As a promising Sadhak you must be careful of such dreams.

Do not be diffident. Your Self is noble and great. You inherit Truth and Purity. You have in you infinite capacities. You have just to assert what you are. I conduct prayers for you. May you be able to achieve your goal of Shanti and Shakti, or Peace and Strength.

Please put up substantially hard work. Waste not a single moment in laziness, brooding, dreaming, worrying and weeping. Become an incarnation of Joy and Happiness. Lead a proper life while adjusting yourself with the family-environments. Always remember that you have a noble Mission for which you are getting ready.

Mathura. 21-9-57.

Don't think of 'REST'. 'Rest' is *'Rust'*. Nothing else but RUST. Work does purify the Soul; you are quite right in thinking thus. Never get excited about your office job. Keep a cool head and a balanced mind. Excitement brings about depression; consequently terrible fatigue. *"Balance of mind and efficiency in one's duties is Yoga."*

Always be happy and cheerful. Life is true. Life is a joy. Cast off all mental and physical burdens. Sorrows and gloom of the mind should become unto thee a range of passing clouds of windy winter, only to be scattered after a while. Nothing should destroy the peace of your mind. For nothing in the world, should you barter the joy of your Soul. You must become an incarnation of perceptible smile and imperceptible Shanti.

There are numerous unlucky events in the life of every man, which suppress the joy of his Soul and throw him into gloom. Do understand this and keep on brushing your Soul of all gloomy impressions of day-to-day life.

God's awards are not according to the worth of man, but according to His *own* ever-Kindliness. So, one need not be perplexed by the conceptions of sin and so on. Sin and infidelity are far from one, who knows the Inner Ruler.

Marching thus upon the road of eternal life, don't look back at your past; don't look too far. Instead keep your vision at a little distance, a little ahead of the present. This is how you will complete the journey of your life.

★

Rajnandgaon. 17-1-58.

This world is a school, wherein we learn so many lessons, provided we are keen and alert. There is nothing permanent here, where one could rest. Thy Soul is eternal. You should rest there. In this temporary world one has to work hard. Hard work purifies the soul.

God is merciful. He knows what is good for you. You should never lose your heart. Don't be puffed up by success; never be disappointed by momentary failures.

Worldly people are sweet in speech. They are terribly bitter in nature. So don't get deluded and hypnotized by lavish praises and buttering. Remember that you are born for a higher purpose; present stage is just a phase of preparation. The moment you are ready for that Higher Mission, you will be initiated in a greater order still. Until then, work in the office, study your lessons, sublimate your emotions, clear up the dirt of your personality, work hard in the turmoils of city life, enrich your experience and strengthen your Soul.

I have accepted you as my *Shishya* (divine child) and I expect of you a good deal of spiritual firmness. I don't want you to be a weeping machine, a stock of emotions, a bundle of lower instincts, and a symbol of melancholy and sadness. Ye, don't hate the world; learn from it the Glory of Divine Father—His wonderful *Leelas*.

You have pledged to realise your real Divine Nature. This Sankalpa will help you in Sadhana. I am ever ready to come to thee in Dhyana; but for the present, telepathic communications appear like dreams. There does not seem to be any chance of our supra-sensual communication, at present. But I am sure that your intensified WILL and receptivity will mobilize your scheme, will create opportunities and possibilities, so as to enable me to give you a complete revelation.

How are you to prepare yourself for this great event ? Please, attention ! Be regular in Japa, Kirtan and meditation. Stop crying Control emotional breakdowns.

I am sending you "Yoga Initiation Papers" by separate post. Please study these Initiation Papers from time to time and put the instructions into practice.

(Published separately. Available with **Ma Yogashakti, Chapra, Bihar).**

Rajnandgaon. 22-1-58.

You have decided your Mission finally. You may starve, you may suffer; yet you will have to move on and on. Nothing earthly or heavenly should take you off from the path. You must be divine, that is all.

I am in tune with you every day between 5-30 and 6 a.m.

Be careful about your health. You have to do a good lot of work. Don't think that the present work is an obstacle. You have to live in the world. Continue the work as usual. CHANGE IS ALWAYS INTERNAL ! Please be quick and efficient in your Office-work. Don't change your views about Office-work even if you have to renounce that, say, after a few years. Even at the time of renouncing you should have no low opinion about the same, otherwise that would become one of your great spiritual disqualifications.

Your Bhakti should be expressed in three ways :—

(1) Success in Sadhana, (2) normal work, and (3) further studies. Don't feel tired. It is always good to practise concentration regularly and punctually. Don't overdo it. *Dharana* should come by itself. Love should bring about spontaneous success.

Please write letters only pertaining to your Sadhana and experiences, mental poise and disturbances, so that I may guide you. I must prepare you at once. I must sublimate your emotions into mysticism, meditation and Samadhi. Your letters should be a sort of description of your meditation, an essay, so to say.

Yes, you are *Gaya* and *Kashi*. You have no other place for pilgrimage except your own Atma. You will awaken all *Tirthas* within yourself, when you have realised that Atma.

★

Rajnandgaon. 27-1-58.

Do not think of thought-communication at present. Every mystic art will automatically be revealed unto thee

even without your knowledge (what to talk of efforts) at an opportune moment.

Do not at all miss the sight of your Goal, i.e. the realisation of Conscious Form. Unless this Consciousness manifests, there is no use worrying about thought-communication. Did I not tell you that your Inner Consciousness is always plugged with my Form, Ideas, etc., through the channel of Awareness ? Since your self-consciousness has not been able to peep inside, therefore the Form and Ideas do not manifest in your conscious region.

If you reflect over "thought-communication" and similar other Yogic achievements, be sure, your spiritual progress will be retarded. If you fail to feel the unseen presence of your Ishtam, if you fail to meditate upon Him, and if you fail to perfect your faith in His divinity, you will only remain a log. What about most of the devotees ! Merely saying the beads and thinking of a lot of worldly things !

There is no meaning in having faith in the Master only after he has performed certain miracles. What is this funny condition? Real faith and love are independent experiences which you develop even before you know a person. Then what to talk of seeing. Will you have less or no faith in God until you have seen him ? Do you say that you will have more faith in God, if He comes to you face to face ? No, *Baccha*, no ! You cannot see Him until and unless your faith is complete.

Faith is the first and foremost condition. God-realisation is an outcome of intense and unflinching and non-dual faith. Faith does not demand any proof or epistemological conclusions. Faith is that intuitive attitude which one cultivates inwardly even before he comes across an object or a person. Of course, faith pre-supposes love. Thus we love the object of our faith; then awareness; then merging; finally realisation. This is how the whole matter progresses.

Listen, you cannot expect me to demonstrate my Divinity to your physical senses. You cannot round me up this way. You are free to renounce me, if you fail to induce me to exhibit a *Tamasha* of my Divinity in the form of

miracles. Be sure that I am least interested in impressing you this way. It is not I, who will have to impress you. It is you, who will have to realise this Divinity of your own accord. Do not detain faith until you are impressed. Better shift the channels and projections of faith and love. If you are not fully convinced about your Guru and Govind, there is absolutely no use of your Sadhana.

I am desireless. There is nothing which I aspire to accomplish here and hereafter. There is nothing, which I miss in life. I need not do anything. It is for the spiritual aspirants that I come, move and talk. What do I care whether you accept me as your Master or not. Is it of any use to perform miracles just to convince the dull heads of your type, especially when eternal-infinite miracles of the Almighty in the Cosmos have not opened your eyes ? None has realised the Great One through physical eyes. None can see Him so long as he is seeing the rest. None can hear the Divine Music so long as he is concerned with worldly tumults. It is only after the external perceptions have been withdrawn and the last trace of lower love and passions has also diminished that He comes, sings, loves and makes one blessed.

Ye listen, I do not like to appear in that mind, where I do not find non-dual love and complete surrender. Love for the world and worldly objects should not come in my way.

I enter into the *Chamber* alone, allowing no second occupant. I return, if I find even a mild trace of dissipation. Yes, I return, if I find even a bit of self-consciousness in the *Lady of Chamber*. Indeed, I return, if I find the body for me and mind for the world. Surely, I return, if I feel that the nine passages of the Chamber are giving way to foreign vibrations to have access into it. I return, if I don't see the Lady looking intently and constantly unto the doors of the Chamber. I return, even if I see the Lady welcoming me, while hiding someone else in the *Innermost Chamber*.

I look at him, who looks at me. I come unto him who comes unto me. I wake up in him, who is awake in my

awareness. Not the speech, but the mind. Nay, not the mind, but the Soul. Yes, Soul—who has offered his Soul at the altar of my awareness ? Unto him I am given.

If he looks at me with his eyes, he just looks as much as his eyes can. If he thinks of me with his mind, he just thinks as much as the mind can. For, eyes see the bodies; mind perceives the thoughts. Who will realise Him then ? Let the eyes merge in the mind, mind into His awareness, ultimately awareness into Realisation. Let the senses in the mind, mind into Ishtam, and Ishtam into Darshan.

You want to fly without wings. You want to become a Yogini without Yoga-Sadhana. You want to pass the examination without studies. Look here, every bit of your personality should be transformed in His awareness, so that you express His existence through mind and senses. He is in you, even as butter is in the milk. During every second of 20 years that you have lived, He has constantly been with you. Churn and the butter will become a Reality.

Listen, you will be given what you aspire for. Be rest assured. Do not land your soul into mad thinking. Just do Sadhana and materialize the Awareness. Nothing more. Empty thyself. Tune thy Radio. Unite thy mind. Rest will take place when the proper time is due.

Thy Lord is in thee. Introvert your eyes, your ears, your mind and the totality of your feelings. And lo, here are cooler sensations; here are hot sensations; here are sudden flashes at times; sudden light at times. Here He comes like a sudden flash of lightning and goes away. Again He comes and overtakes the body-consciousness.

At times, tears flow like Ganges-streams and the physical consciousness is swept away. Suddenly He calls. Attention ! Do not open the eyes. At times He sings and you join in His music.

When love becomes overpowering, faith reaches the final point of culmination, then He is in front of you in flesh and blood Now you can talk to Him. You can sit by Him.

He will reveal unto thee the power of consciousness. He will give you all you ask for. Let wise one understand this.

No other duty for you. You need not think as to what would happen and how. Sadhana, Sadhana and Sadhana ! Awareness, awareness and awareness ! Rest He will do as He deems fit. He may give you the power of healing, or the power of omniscience, or the power to travel through space. However, this is not your concern at all ! Don't trouble yourself regarding the fruits. Practice alone is your concern.

In fact, I am eager for that day, when *(a)* your consciousness would become intense and keen, *(b)* you would enter into deep meditation, and *(c)* when you would be able to commune and converse with your Ishtam. That would be the day of a great festivity and a day of real joy. And the great spiritual power to help, lift and elevate others will be conferred upon thee. Your prayers will be answered.

I have already accepted you as my divine child. May you sing the song of Truth unto all like Chaitanya and Mira ! Do thou become the gospel of Yoga unto all ! Be thou a great Yogi and help thy suffering breathren by leading them to the real path ! May ye speedily realise the Truth !

There is no harm in shedding tears in His love. But that must not break the theme of consciousness. I mean nothing that disturbs the consciousness, should be done. Anything which develops a focalised state of mind should be accepted readily.

Please remember that you need not try to observe during Sadhana as to how you are feeling. There should be nothing left in the mind except Name and Form. Physical sensations, coolness, feeling of lightness, etc., are such feelings that they take the mental consciousness away from the Goal. Even if you see a light, hear a sound, or experience rainy showers, or feel jerks, or feel like becoming unconscious, you should be careful that you don't drift away from Name and Form. These signs are just the indications of growing one-pointedness of the mind. They reveal to

the Sadhak that he should be still more aware of Name and Form. Those Yogic experiences, which you have enumerated, are the signs of growing mental poise in you. You need not attempt to recollect those experiences.

★

Raipur. 15-2-58.

Thy promising letter. I am glad that you have at last gained faith in your Guru. In fact, you have gained faith in God and thyself. Guru, God and thyself are *essentially* one. If only you have perfected the faith, you can work miracles. Intensity of faith (unmindful of any amount of failures) is the only condition, which will convert thy Soul into Divine. Let not any amount of failures depress thy heart; and let not the success snatch from thee thy mental equilibrium.

Life is a series of success and failure. There is none, who can claim to be an exception from this Law. You are a new visitor here in this mortal soil. What you should do, is to be adamant and enduring under the hailstorms, tempests and temptations of life. Offer every joy to thy Master, to thy God. In fact, our sorrow and joy are nothing; our individual exaggerated phantasy makes them appear magnified thousandfold.

So long as you have not attained the Highest, you will continue to feel various pleasant and unpleasant sensations. So long as you are a victim of ambitions and discontentment, you will continue to experience positive and negative charges of those sensations. And, so long as you maintain the least trace of uncertainty in your Soul, you will experience headache, restlessness and a peculiar panic in your heart.

It is only when you have kicked off and thrown aside all good and evil wants and desires, doubts and brooding, every fear of being spoilt and scared and insulted and praised, that you will become the happiest person in the world. Let thy body live in the world; let thy Atma rest in God. Merge your thoughts and desires in God. This is the key to Parama-Anand or Supreme joy.

It is only after you have realised that you are an immortal child playing an eternal Lila in the lap of eternity, that you would really become happy. Feel the blessings of your Divine Father. Know that you are being protected at every step of your life by a strange mendicant. Intensify your spiritual receptivity so as to catch the waves of His affection and particular care showered upon you.

Girls have to be mentally strong; not merely careful. They have to overhaul the very system of their behaviour, expression and conversation. Dignity of Soul they must possess. While understanding the weakness of other members, let girls give no room to its expression.

What I see that the innocent and tender mental constitution of girls unconsciously gives room and license to be easily hypnotised by other members. Girls are invariably overcome with slight efforts; and when the process of overwhelming is complete, they have to submit and yield. Since, girls have, by their very nature, more of suppressed emotions, they are easily assailed by obligations and favours done to them. Generally, the process begins with hearty appreciation of the other party, which is followed by contemplation. At this critical moment, if attempted at, she can be made to yield easily.

Well, if the matters ended with this much, one would not bother further. What happens afterwards, you know ? A regular series of accidents, mental and social insanity, hysteria and delusions, frustrations, so on and so forth. Nervous and psychological disorders ensue forth. Disgust prevails over life. Animal passions rise high. Self-confidence is totally lost. Consequently she develops an abnormal personality, and thus, poor chap ! drags the life on with bitter memories of ungratified past and fears of an uncertain unlucky future.

Jiva remains a victim of Maya until he becomes divine. This Maya has natural magnetism. It is the central point of gravity in our emotional body. So, I am lovingly suggesting to create around you an anti-magnetic condition by a reserved, peaceful and holy behaviour and character by

simple, unostentatious yet clever disposition. You must have moral courage. Throw off mental fears. Keep the holy gift of God—this human life—unsullied, unscathed and ever divine. Wake up Ram, you are essentially pure, enlightened and taintless. You are far from the Maya of this world (the burden of mental conflicts).

Love all. Did I ask you to love physically ? I only asked you to stop reflecting over other's misbehaviour, jealousy and evil nature. Harbour no thought against anyone in thy mind. I didn't mean that you should submit and yield, shampoo and flatter, beg pardon and sell away thy soul. No and never. Love is a spiritual experience of the inner Being. It's another name is strong and tolerant dedication. It can be best expressed in the service of mankind. Servants of mankind know best the art of loving. It is also one's inner attitude for God and Guru. Love can be better practised by keeping the Soul under religious control.

Perfection, which you seek after, is a spiritual pinnacle of Soul; it is not just material. If your mind remains unruffled; if lower appetites don't trouble you; if you meditate regularly; if the past doesn't interfere with your present stage of head, heart and hands; if you are regular in Japa and Kirtan; if you have implicit faith in your Guru and God; and if you consider God as your eternal and inseparable companion, then alone can you reach the summit of perfection. Perfect social behaviour, of course, provides us with the conditions wherein we can fully experience the joy of spiritual perfection.

You are successfully marching towards perfection. I visualise it vividly. May you keep the zeal of Sadhana ever fresh !

Never should you miss Japa, Kirtan and meditation. Never should you fail to feel the presence of God within you. God is not *only* Nirakar. He is not *only* an abstract Reality. He is like you and like me as well. He is as well sitting by your side. He is a healing Doctor and a loving partner of life. You must strive to see Him this way; and

eek His grace. Guru and God are ONE. Both of them nove like ordinary mortals and help their devotees. Remove your mental screen of Avidya (ignorance), and lispel the inertia; you can move His heart.

And, I reveal to thee, that none except a Bhakta is *eally* happy. I have been coming across numerous indivi- luals belonging to various walks of life, but have not come across even a single happy soul as yet. Avidya causes larkness. Darkness causes fear. Fear causes confusion. Confusion causes objects. Objects cause craving. Craving auses indulgence. Indulgence causes Samskar. Samskaras ause birth and death and again rebirth. These three ause unhappiness and unrest in the depth of Soul. So, n order to be really happy, one has to cut the very roots f Avidya by dint of Bhakti-Sadhana as taught by his Gurudev.

Worldly objects won't give you lasting happiness. You hould't be enamoured by their quixotic fancies and nagnifications. As a witness let ye transcend the realms of Maya. Live in the world as a lotus-leaf lives in the water; as he tongue lives in between the two sets of sharp teeth; as Siva lives in the wilderness of life. Live, you must; but ealise this truth about life at all cost. Until you have volved and learnt, you must face this world. Master the chool first; and then renounce. Renunciation will come to hy door, when the time is ripe and when you are prepared.

Simple life is a veritable blessing; because it makes one ree from cravings and desires, which cause suffering and ain. So long as one is bound to this pain, born of cravings nd desires, it is quite difficult for him to experience God. Pain, which is born of lower hunger, is terrible. It kills the ery *essence* of man. So has it been said that simplicity pens the gates, which lead to heaven and God.

Simple you ought to be, but never foolish; for, simplicity s not that condition of life, where one is easily duped and eceived by others. Saints are simplicity personified. Does t mean that they are ignorant of events occurring around hem ! No. They are fully aware of what is happening

around them. So please don't equate simple life with 'ignorant and foolish' life.

You can lead a simple life by simplifying your mental mechanism, which is responsible for inner conflicts. You can be simple by reducing your desires for unnecessary dresses, food and ornaments. You *can* lead a life of simplicity while performing your official as well as domestic duties. The best way to be simple is to give up (a) repenting, (b) worrying, (c) brooding, (d) weeping for unfulfilled desires and (e) indulging in anti-psychological and anti-religious thoughts and behaviours.

Simplicity of external conditions is easiest. Simplicity of speech is marvellous. Simplicity of thought is an unparalleled virtue. Wear coarse Khadi or simple, plain and white dresses. Gradually give up the use of silk and the like. Silk produces physical extroversion, consequently love for passion. One should dress decently, but not daintily and uselessly. Give up the use of cosmetics of all kinds, if at all you are doing so. Simple hair-oil is the only scent allowed for Sadhaks. Go deeper and realise as to why I advise you on these lines.

Repetition of Name is Divine 'bangles and rings' Sadhana is the best of all beautifying agents. Japa is a never-fading lipstick. Yoga is the only pancake, which can produce ever-lasting lusture. Annihilation of 'ego' is the real process of taking a wash. Can the soap clean the dirt of our Soul ?

Investigate real faith in God, while performing all the duties to the best of your capacities. Faith knows no defeat, no frustration and no *'stop'* order. Suspense and uncertainty do not trouble one, who has faith. Let no effort be spared, let no failure be inwardly felt.

Be in tune with holy thoughts in the morning and at night. Calm the mind; pacify your thoughts. Visualise thy Ishta by thee or in front of thee. Try to feel a pleasant sensation passing through every part of your being. Let love be the essential basis of your Dhyana. God is at once

your father, brother and all. Select any of these modes *(Bhavas)* according to your liking and then tune your mind for divine vibrations.

My blessings are always with you and within you. You can feel me and my good wishes in the very soul of your being. You can commune with me during meditation. You can materialise the Guru and God in flesh and blood, wherever you want and whenever you want.

★

Bhagalpur. 12-5-58.

Destroy passion, anger and irritability. Will you remain a true Brahmacharini and Karma Yogini ? You *can*, if you have determined strongly. Temptations will be too many; but I am sure, you will try your best to overcome them. Your love for God and faith in His mercy as well as my good wishes will help you to walk upon this path of Supermen.

Young age is the proper time to reap the divine harvest. While you are healthy, young, energetic and fresh, offer yourself unto Him. What is the use of offering an old, rotten flower, with no beauty and fragrance ? Give Him your mind, give to the world the body. Give Him your Soul; give to the world your hands and senses.

Life is an experiment. Nature is performing it. She moulds, fashions, refashions, breaks and joins the Jiva through various methods in various lives. Life is a school, where we study.

Don't go to any Ashram, Math or Mundir. You have asked me *'to lead thee on'*. He has assigned me this task. Have faith in one God, one Guru, one Mantra, one religion and one method of Sadhana. Dissipate not hither and thither.

You are walking alright. You will realise your real Swaroopa. Still you have to walk a lot. Every step should be taken cautiously.

Practise the Sadhanas necessary for Pratyahar (sense-withdrawal). Side by side concentrate on your *Ishta Devata*. The Lord will manifest His spiritual being during your meditation and bless you with Darshan, divine experience and Gyana. Japa will lead your psyche to the plane of astral consciousness; and concentration itself will culminate into meditation.

Meditation will open the doors of POWER for thee. Hence you must do Japa, concentration and meditation with absolute one-pointedness. Tune thy mind. Create receptivity. If only you have tuned your Radio, you will be given the knowledge during your meditation.

Concentrate on the form until your mental tendencies have got focalised and all other thoughts have ceased. It is only then that Guru and disciple can commune with each other in the plane of Spiritual Consciousness.

So long as there are various conflicts and imaginary complexes in your personality, you will be missing your Guru in meditation. No sooner your mental activities have merged into a single spiritual awareness *(Sumiran)*, you can materialise your Guru-consciousness and commune.

You don't see me because of defective sense-vision. No sooner you have transcended the body-consciousness that you can certainly contact me within the psychic plane. You will develop this art of inner communion within a short period, provided you are sincere and regular in your Yoga-Sadhana.

You have been already initiated. You have a Guru. There is no doubt about your success.

You should not even imagine of renouncing the home, because of certain responsibilities, which you have imagined upon yourself. Religion, which is born of failures and

shirking of responsibility, would not carry you further any more. You have felt certain responsibilities heavily. You have certain emotions unfulfilled. So you feel like getting out of the net. Will you listen to me and change your present attitude towards this world ? Instead of brooding over this world, better saturate thy being in His love. If you have faith in Guru, you must face this world so long as he wants. Remain in the society, earn money, run hither and thither and meditate twice a day.

I am your Guru, your Marga-bandhu. Remember thy *'Holy Mantra'*. Lose not the sight of thy road. You need not renounce; you need not roam. My blessings are always with you. Try to experience and follow them.

★

Rajnandgaon. 1-7-58.

Today is *Guru-Poornima*. Let our hearts get enlightened with the Light of true Knowledge. Satyam wishes you holy blessings on this day. May you celebrate this day with purity, love and devotion !

On this occasion I once again draw your conscious attention to the aim of life. Besides all that you are doing, be ever aware of what you are living for. You will have to experience; you will have to realise your Lord in this life itself.

I don't ask you to renounce duties and home. It is not quite necessary for you or for anyone to renounce home for the sake of God-realisation You will have to awaken in your heart an unshakeable faith and supreme love for your Lord.

Your Soul is all-powerful. Your Lord is also all-powerful. He is within you. You will be able to meet Him in meditation. He will come to you in flesh and blood. He will talk to you. He will take you by His hand. When one rises above his body-consciousness in meditation, then the Inner Lord manifests. He will come to you. You will feel

His loving and Divine presence. Strengthen your faith on the occasion of Guru Poornima.

You have been already given a Law, a Dharma, a Sadhana, a Faith by His grace, which you should constantly uphold. You are expected to be true and earnest to your religious Sadhana, God and Guru. And nobody in the world should be able to shatter your noble faith and religious convictions.

Now onwards it is not at all necessary for you to attend Satsangs, or services in a temple, or a congregation in an Ashram. That part of your Sadhana is over. You have gone a step further. If you still continue to attend different Satsangs at this stage of Sadhana, there is every chance for great confusions to overpower your mind. Different intellectual principles will puzzle you; and you may even doubt your spiritual practices. Instead, devote that much of time in Sadhana. Enough of reading of scriptures. If you perfect your Sadhana, deepen the faith and attain the heights of meditation, you will see the scriptures revealed unto thee even without any outer or intellectual efforts.

Be studious. Be pure. Be happy. Read less. Meditate more. Enough of scriptural studies. No amount of reading will give you realisation. Meditation alone will take you to Him. Restart spiritual practices with a new vigour. Blessings of *Brahma-Vidya-Gurus !*

★

Rajnandgaon. 27-5-58.

Thy monthly report. Let the mind get fused in your Ishta Devata. When the fusion is perfect, then your Sankalpa will become dynamic. You would heal the sick. You would get higher knowledge. When your Lord remains no more a symbol, instead expresses Himself before you, as it were in flesh and blood, it is then that the Wisdom dawns and Gyana is attained. It is a fact. It is certainly possible for you to materialise the physical body of a person, whom you have never met before. Of course, only in deepest Dhyana.

I have made it a point to charge you daily with energy and will-power. The moment your Sadhana is complete, I shall transfer the power. Be in tune with me in meditation.

No sooner the mind is consumed by one Form, external sounds cease; and none but one is experienced. It is then that the Knowledge, Power and Light are transferred.

You don't require a special place. You can practise this even on an easy chair. Thus others would not even know that you are immersed in meditation. If your faith is intense and single-pointed, you will speedily enter in meditation.

Brahmacharya in thought, speech and practice helps a great deal. Brooding-over is a great obstacle. Don't get disturbed by noise, etc. This is a test of your progress. It is only after the external sounds have stopped irritating you, that you should realise you have really made initial progress. Never until then.

When this stage is arrived at, your Will will begin to work as if it were a physical power. Gita and other scriptures will be revealed unto thee. I am prepared to help you even from this distance.

It is not essential that we should meet personally. Personal contact doesn't mean that our spirits have necessarily united. Union of spirits is possible even in the absence of that person. Reflect over this fundamental truth.

★

Rajnandgaon. 7-10-58.

Do you remember your prayer ? *"Let us bet, Oh Lord, as to who has got more patience. I can wait at thy door for years and ages, but you can't have the patience to keep thy Bhakta out waiting at thy door for long !"*

I am very much pleased to learn from your letter that you are full with joy and Ananda. God is *Param-Anand-Swaroop*. Yes, you should speedily transform *Chinta*

(worries) into *Sumiran* (remembrance of Divine name), and *Dukkha* (sorrow) into *Anand* (joy). Your aspirations are right and sublime. Your faith is deep, intense and unshakeable. Your devotion is unique. Only one virtue remains to be acquired—*"Transform emotions into Divine Love"*.

Love ! It is an inexplicable attitude towards one's Ishta Devata. It is not passion, not lust, not romance. It is an unceasing thirst, unforgettable remembrance and eternal application for uniting with one's Ishta. Love is not madness. Love is constant awareness. Do you understand ?

So long as one has attraction towards worldliness, he just remains an ordinary devotee. Love intensifies remembrance. Constant remembrance transforms the love into Darshan. Love is not a duty. Love is the totality of dedication.

It is good that you have placed God in your Inner Chamber, reserving the whole Chamber for Him and locked up its gates from inside with a big Godrej lock of Dhyana. It is now that the Knowledge shall be revealed unto thee. Are you sure about His presence there ?

You will be able to talk to me in Dhyana as soon as your consciousness becomes calm and peaceful. Tune thy Radio. Lo, the music is there.

Yes, it is possible to know anything in meditation. But why should you waste your energy and time ? Know God in meditation. Meditate daily, regularly, punctually.

I have received your *'Rakhi'* as a symbol of prayer for protection. I shall always protect thee from whirlpools, tempests and dark forces. Smile, laugh and dance in Divine joy; your father is ever by your side.

I am glad to know that you have not minimised your efficiency and that you do your office-job well. *That* should be the spirit of love and dedication.

Bhakti does not lie in renunciation. It is a limitless expression of one's all-round talents. Religion doesn't ask one to give up day-to-day duties. It only asks to get rid of

mental imbalance, moral evils and spiritual ignorance. Bhakti exhorts on ceaseless engagements from morning till night. Fie be upon that wretch, who under-rates the value of work in the name of Tyaga.

What I want is to awaken thy Soul. What I want of you is to realise thy prestige and glory. Thou art not a girl, a target of animal passion and a victim of romantic shows. Thou art not this physical body meant for exploitation. Thou art that Spirit, which, when awakened, can move immoveable mountains, bring dead back to life, bestow sight to the blind and command the Nature. Beloved child of Truth thou art ! Even as Sri Ram incarnated in a human form, even as Lord Krishna appeared and played with cowherd boys, likewise you are amidst clerks, officers, relatives and ignorant men and women. Never forget this great Truth, that thou art.

Now, regarding Sadhana. You are doing well. Do concentrate on the Form. If you merely meditate on ideas, either particular or associated, you might land somewhere else also. Easy and important is concentration on a Form.

If you can't recollect the Form in your mind, then bank upon the Photo alone for some time. Meditation on associated thoughts alone will not give you concentration. This is just for preparing the background for a peaceful sitting. Always make it a point to start concentration with a good background. Select one of the poses for the purpose of concentration. Don't change it, even if it does not get clearer for some time.

What was that form of your Ishtam, which became clearer on 17th ? Choose that one; why not ? What exactly I want to bring to your mind is the necessity of sticking to ONE FORM. Concentration on various poses will disturb the mental patterns, before each one of them becomes permanent.

Success is not too far now. You will have to merge the mind in ONE FORM. Meditation is neither a *Man-bahalav* (recreation), nor even thinking of various thoughts. Medita-

tion is that state of your mind, when it gets *Ek-roop* (united) with ONE FORM See your Ishtam in that same pose everywhere. Do not depend much upon associated thoughts. It is only when the mind wanders too much that you can think of the associated divine thoughts. You can reflect over associated thoughts at your spare time also; but during Sadhana, meditate on ONE FORM alone. You will get success as soon as you take refuge in ONE FORM. Do not disturb the consciousness by changing over the FORM and posture for concentration. Pray, you understand this. Tell me, on which form do you meditate ?

Do sit in Vajrasan, Sukhasan and Padmasan one after another. But aim at Padmasan ultimately. Practise other Yoga Asanas with closed eyes and slowly. Don't practise Yogic Asanas, except Padma and Vajra, during monthly periods. Do you experience weakness by doing Asanas ?

Don't waste Sundays in Socials *(Chakkar-baji)*. How many Sundays have been wasted so far ! Utilise this day in Mouna, Japa and Dhyana. Never give up Japa. Let it continue along with concentration also. Perform Asanas twice on Sundays. Keep the mind calm, quiet and serene on Sundays. There is no end to friendly invitations. Ye Sadhak, destination is far, far, still far. Sail thy boat quickly. Don't waste even a single moment.

★

Delhi. 27-11-58.

Why don't you do Japa at night also ? Japa is a positive method of *'mental silence'*. Give up the habit of merely sitting or lying quiet. One can't do it; because, the inner mind is always active, except when one meditates or does Japa. Sit outside in the open by all means. But don't dream, please. That will undo your achievements. Close your eyes; sing His names; and then do Japa. You can do it inside the room also. There will be less disturbances. Anyway, learn the *real* art of SITTING QUIET.

Let me congratulate you for your poem of devotion, which I have just received. The real and most obstinate

poem is the FORM, which you will have to compose and manifest. Meditation is the sweetest poem. When the psychic night dawns and THAT silence prevails, unfold thy inner poetry, thy Soul, yes, that Form ! Can you ?

When shall the Form get clearer ? Shall I tell you ? It is only after your mind has finally selected a single FORM. At present your mind is wandering amidst various forms and postures. It has not yet merged in a single form. There is still a lot of disturbance in *Manas-Sarowar* (mind-lake).

One Sadhana more. *'Fearlessness'*. How to become fearless ? Never indulge in such talks, never do such acts and never keep such things, which you have to hide from others. In the beginning, you may find it a bit difficult; but by and by everything will become possible. Secret talks, secret letters, secret relations, secret affairs, all these give birth and strength to fear-complex.

Fear breaks the organised pattern of mind (which was formed in meditation). Fear weakens the will-power. So long as you carry on with such works, which you want to hide from others, you have to be afraid. So long as there exists fear in you, your will-power will not function and bear fine fruits. Therefore, you should speak such things, do such acts, talk with such persons and have such correspondence, which you would not feel like hiding from others. This is a sure aid to success in spiritual life.

You will have to mould your life also side by side with meditation. Are there conflicts still in your mind ? Either say, you haven't any; or else express, where the shoe bites. What lurks in thee as a conflict ? What is that which you are lacking in life and which upsets you off and on ? I stand by your side under all odd moments.

I know your troubles. But by telling them yourself, you will only relax your mental constipation and hypertension. At the back the thief hides. In the forefront you don't see it. Say thy troubles to Him, although He already knows all; for, by saying yourself you will become lighter

and free. Understand this psychological truth. Don't deceive your own self by addressing your Guru, '*You already know*'. It is an erroneous and self-deceptive expression. Whether I know or not, how are you concerned ? You have to purge out what lurks in *your* mind. God knows all; yet we speak out our minds unto Him, just to express ourselves and lay down the mental burden before Him.

I assure you that I will protect thee and accept thy mental burden. You just speak out your mind to me liberally, even if you have to write hundred pages per day. I will never consider that as silly and rubbish. Well, even if that be silly and rubbish, better it comes out sooner. Be that rubbish or sensible, silly or good, must be thrown out of the mind. Vacate all psychic compartments of this filth of fermented and suppressed *Vasanas*. Then alone shall that be refilled with Divine grace. I want that you should speak out your mind, purge all the rubbish out, and get rid of the mental constipation. Hurry up and evacuate the mind *in toto*. I will never misunderstand your Bhav, your purging and your emotions. I am your mother. I won't mind at all even if you abuse me. I know that would do you immense good.

★

Amravati. 15-12-58.

Let people laugh, scorn, or do as they like. Why do you forget your aim ? Anxious to know as to what others might be thinking ? This causes adversity. Adversity is rampant everywhere. You cannot eliminate it. Adversity is one's own creation. The best way is to face it. I do not understand what exactly is creating a sort of disgust in you for your present work. Why do you want to be away from it ? I can only say one thing. Be strong; still more strong !

Remember that present job and life are nothing but stepping stones towards a great Mission and that triffling things are creating nuisance in your mind. If this sort of thing lurks in your mind, what can I expect of you ? Has it not been said that pains and adversities are testing-stones for our will-power and faith ?

Let not these triffling events disturb you. They are mere vibrations, mere opinions and mere jealousy. Nothing solid and nothing sound. None can kill you. Why are you receptive to unwanted events then ?

Nothing would disturb you, if you focus your attention on God. You will succeed and come out with victory in any work you take up. You can remove the impediments from your way by a single utterance of prayer. The crisis which you are facing presently, will pass away very soon. But do promise me that you shall hereafter never allow the creation of similar crisis and that you shall keep your life clean.

And again, this sort of mental disturbance born of frustration, desperation, etc., is a great barrier in your spiritual progress. You will have to constantly remember that mental equilibrium in day-to-day life enhances Sadhana and accelerates spiritual process. Day-to-day dislocation of peaceful mental structure creates conflicts in the mind, which, in turn, hinder meditational process. It is, therefore, we do not err first; and if at all we do, we do not repeat it again. Repent we never. If there is any tumult on the astral plane, we place it at the feet of our Master.

If you cannot realise God wherever you might be, be sure, you will not be able to realise Him anywhere else inspite of all illumined Souls leading thy path.

What a funny thing ! A little of scandal can break the peace of your soul ? A little of something can create disgust for the world, while I would have expected you to laugh at the scandals and remove your tension by faithful prayer unto the Lord. Still there is a chance. You can reorganise yourself.

★

Delhi. 30-12-59.

Now that you have decided the Form of your Ishtam for concentration, please commence an *'eleven-day Anushthan'* (sincere Sadhana), starting from 3rd January and completing on 13th night. During this period, you will have to

maintain perpetual Sadhana-Consciousness; no break may be allowed.

Adjust this way. Get up at 3-45 a.m. Repeat the Name at once and start recollecting that form of your Ishtam, which you have finally chosen. Side by side take your bath.

Practise Asanas upto 5 a.m. Now, have a sitting for *'Japa-sahita-Dhyana'* as long as possible.

Then prepare yourself for the Office while repeating the Mantra mentally. Do Japa while you are in train.

No sooner you return from the Office, recline and relax. Have a sitting at night, so long as it is possible.

In short, during these 11 days intensify to its climax the Sadhana (Japa and Dhyana) and have a few mystic experiences.

Special Instructions :

Be calm, cool, serene and dispassionate.

Talk less and work efficiently.

Be above criticisms.

No trace of passion be felt.

Feel inner happiness, strength and bliss.

Don't attend social functions and parties.

Be above worries and weariness.

Think nothing except the repetition and rememberanc of Name and Form.

You will experience sudden flashes of light preceded b hot sensations on the face and fingers. It will happen almos daily in your morning meditation. You will dream the Forr on some night.

You will dream as if a sweet note of *'OmNamassivaya* is being sung. Following the song you will get up.

By the 10th day, concentration will become keen; yo will dream His Form with glow, light and flowers.

Don't be afraid of hot sensations, lights, sounds, smells, etc. They will come and go away. Even if you see ugly and fearful figures, you shouldn't mind. You should always keep the awareness of your Ishtam before you.

★

Delhi. 1-1-59.

So you have understood most of the theories. You have to be relentless at the practice. With these practices, together with faith, love and sincerity, you will reach the goal.

As desired, we shall meet on 6th at 5-30 a.m. Be in tune with me. Switch on the *inner current*. Don't get afraid. Listen to your *Self* first; then only myself. Please be seated on a deer-skin only.

Geographical distance is no barrier. We shall meet, when the senses and mind would have gone to sleep and when we two would stand on equal footings. That is the plane of Atma. Will you climb up these stair-cases ? One by one; until you are able to enter into *Daharakasa*. It is there that we will meet on 6th at 5-30 a.m.

★

Raipur (Rewa). 10-1-59.

Please be in tune with me on 15th, 16th and 17th. Start your Sadhana at 5 a.m. itself, so that by 5-30 a.m. the ground for receptivity might get somewhat clearer. Don't get afraid and disheartened at any cost. You will have to be intensely aware of your Ishtam and Mantra. That is all. You need not strive to know, as to what I might be transmitting. PLEASE FOLLOW IT PROPERLY.

If your mind is in tune with NAM and ROOP, you will be able to receive anything I would be transmitting. But if you try to put yourself in direct communication with those transmissions at this stage, you will not succeed. When the mind merges in His Consciousness, then the receptivity becomes spontaneous and automatic. After all, what I

might transmit, is already in your inner mind. What exactly you have to do is to tune the mind and merge the same in your Ishtam.

I will not be sending many CALLS. Just one theme, simple theme every day. On 17th, of course, I will be transmitting a series of one-chain thoughts.

Please don't use silken dresses during your sittings. Fast on the previous night. Take every precaution to safeguard your mind from disturbing factors of every nature. Please dry up your hair perfectly before you sit for the reception. *Do not at all forget* the use of the deer-skin. No earth-contact during the period. Remove rings, top and hair-pins as well as other metals from the body.

You have written about your thought-materialisation. Right, but don't be egoistic. As your Sadhana gets intense you will have many miraculous experiences of such kind. Your thoughts will materialise to your surprise. You will be able to read other's minds also. But don't raise your head. Always be humble. Siddhis will meet you on the way, but beware, you have to go further.

A tired and weary traveller came under the shade of a *Kalpa-taru* to take rest. He wished if only he could get some water; for, he was very thirsty. Wonder ! he got the water to drink. Then he thought of sleeping. Lo, he got a fine bed also to sleep. In the evening, when he looked around the wild forest, he got frightened of forest animals. Lo, the tiger came and devoured him.

The mind of Sadhak is Kalpa-taru. The feelings rising in the mind-ocean get converted into spiritual power. If Sadhak's mind is full of faith, fearlessness, hope and goodness, he receives infinite boons. If he gets frightened in adverse conditions and loses the precious faith, he is lost and he is doomed.

Your mind is growing into a *Kalpa-taru*. You must have only two Wills at present. Firstly, Darshan of *Chinmaya-vigrah;* secondly, strength for mental balance at every stage of life. Other thoughts will have to be

thought, decided and disposed of by your external mind only. The vital mind, the seat of Consciousness, must only have the above-mentioned two thoughts. Exercise your will-power for spiritual progress only.

Yet caution ! about what? Caution about your destination. You are going on a pilgrimage. You will come across rivers, hills, deserts and wilderness. You will come across a caravansarai conducted by craving and attachment, assisted by desire, etc. You will also come across a beautiful garden laden with beautiful flowers and shady trees, owned by Materialism and Science. And since you have already decided to follow your Guide on this Pilgrimage, keep on following him.

★

Allahabad. 11-1-59.

Prayer is a direct connection between God and devotee. Every prayer is heard and fulfilled. Pray with all love, humility and confidence ! God is always receptive to prayers.

★

Chapra (Bihar). 2-2-59.

Right understanding of Inner Light dawns only in Dhyana. Transcend the body and mind. Now you can experience the true bliss. You are Purity. You are an embodiment of Sadhana. You are an expression of Divine.

Thy Atma is thy eternal companion. He is in thee, beside thee and everywhere. Get closer to Him in meditation. For one has not the eyes to see Him in the world of senses; one has not the senses to experience His nearness in sense-cousciousness.

World goes on as it should. We act only as instruments. It is always wise and safe to renounce egoistic spirit. Let it happen, if it happens and as it happens. Never worry over anything. Events take their destined course automatically.

You are not to break the head. You are just to co-operate in the plan.

Be up and doing. Be regular in your Yoga. Be faithful. Realise God as quickly as possible. Faith in Sadhana, Guru and Truth is essential for Self-realisation; hence, perfect your faith.

I am glad to go through your experiences in meditation. I am sending spiritual currents daily in the morning.

★

Chapra. 24-3-59.

There is no love greater than faith. There is no reverence greater than obedience. There is no bliss greater than the bliss of meditation. There is none greater than one's Divine Shepherd.

Let the day come when you would become the master of your mind. Even as you see, hear and walk in dreams, although your senses are locked, likewise will you see, hear and know anything you desire. The mind is capable of spanning the gulfs between past, present and future. What it needs is proper training and guidance in spiritual practices.

Always remember :

(1) that, you will not exert in Sadhana; meditation is spontaneous culmination of Dharana; divine love easily leads one to meditation;

(2) that, you will not rest until the Form manifests life and reality;

(3) that, you will not succumb to those obstacles, enumerated in the last *'Paper of Initiation'*;

(4) that, no amount of visions should take you off the track of Ishta-Sadhana; and

(5) that, you will take proper mental and physical rest.

These visions, which you have described in your letter, are signs of mental unification to a great extent. They do come upto a particular stage of Sadhana. However, they shouldn't allure the Sadhak and deviate him from his path of *Ishta-Roop-Sadhana.*

Lights and visions are inner symptoms of consummation of mental *Vrittis.* They indicate that your various mental waves are merging in the Ocean of your chosen Form or Ishta Devata.

Still, that is not your Goal; your Goal is to cast the entire store of mental stuff into the pattern of your Ishtam. That is to say, your mind must cease to be your mind; it should become one with *Shuddha Manas.* Then alone will dawn a common-ness in TWO minds. Two minds will become alike. This is what you need by merging yourself in His Form.

At this moment no other thought, excepting the thought of routine work, should occupy your mind. So far as the thoughts regarding Sadhana are concerned, they should be just this that *"my Lord's Form is like this; His voice is like this;* and *His Form must become conscious."*

You needn't analyse the philosophy of lights. Even as a traveller leaves the last milestone to reach the fresh one, likewise past experiences should not be recollected. There is only one thing, which is the main object of your concern; that is the manifestation of the Form during deep meditation, when the witness of meditation and meditator have embraced each other. There will come a stage, when you will not witness the experiences during meditation even.

You must have a risk-free place for meditation. Study the last *'Paper of Initiation'* and make a note of the phenomena just before Darshan. Yes, you *must* have a deer-skin. That will absorb the psychic electricity and maintain the continuity of Form.

There would come a stage, when you would recollect your experiences only after you have come out of meditation. At the present stage of meditation, a part of your

mind becomes the *seer*, while the rest becomes the *seen*. That is why you witness the entire process of meditation during Sadhana. Try to forget yourself completely by maintaining a secular attitude towards visions and lights and psychic sensations. By and by the visions would slow down; and the consciousness of Form alone would reign supreme. Ultimately, the subject and object too will merge in one.

No doubt, stomach-condition does come in one's way of Dhyana; but you needn't worry about it at all, since you are practising Yogic Asanas as well.

Have intense faith that '*everything will become alright.*' Don't worry and break your head. Just plan and do the things in an efficient and regular manner. Thinking and ratiocinating differ from worrying and troubling the mind. Think and decide; don't worry and tax the mind. Efficiency, intelligence and interest need neither be eliminated nor even minimised. Continue to be a *speedeometer* in your normal and routine work. God is great. He will always help you.

Don't get up at 2 a.m. Proper rest is essential for Sadhaks. You must train up your mind to give you a caution just at 4 a.m. Your mind is sure to obey you without any flaw.

If you can't realise and achieve the Divine knowledge while you are at home, I can assure you that you can't do that anywhere else. The freedom, the homeliness and the security, which one enjoys at home, are absolutely absent in any Ashram. Not only ladies, even males experience insecurity and unhomely atmosphere there. Lot of artificiality comes in one's behaviour. None can realise God in an Ashram, if he fails to do it at home.

If one has a Guide to show him the path, what more does he need? *Ekanta* and ceaseless meditation? One can virtually lead a life of seclusion by withdrawing his mind from diversity and by fixing it to ONE. He must practise ceaseless meditation also. Know that no Ashram has ever

produced a superman. Supermen are the products of ceaseless Sadhana, purification, concentration and unification.

Yes, you are a magazine of Power. Behind the flesh, Pranas, mind and sub-conscious there is something in you, which is All-powerful and All-pervading. That SOMETHING is PURUSHA, ISHWAR, RAM, ATMA, GOVIND and all that is known variously.

The essence of existence (creation) is THAT, which is in thee. The essence of thy existence is That, which is enveloped by *Avidya* (ignorance), *Kama* (passion), *Karma* (action), impurity and similar other mental cloaks.

This ATMA, which you are, has the first cloak of *Avidya* (ignorance), second cloak of *Bhrama* (illusion) and the third cloak of *Samskar*.

This Atma, which you are, becomes manifest in that state, wherein all cloaks have been torn asunder, aptly known as *Samadhi*.

This Atma, which you are, becomes manifest either in one's Guru, or tutelary deity (*Ishta deva*), no sooner the Sadhak has united with the same.

Never should the primitive ignorance once again dawn upon you. You have already cast off the screen. Lives after lives are going to be revealed to you. Within you is the historical and microscopic film of aeons and ages, mankind and creation. There is nothing which you are not.

And so, plod on with that undaunted spirit of Arjuna, in the arena of 'War and Peace', 'Struggle and Treaty', 'Nivritti and Pravritti', 'Work and meditation'—until the war is entirely fought and the victory ultimately gained. Every success to you !

★

Bhagalpur. 20-4-59.

Mental thoughts are created by desires. No sooner the inner storms subside, the waves are no more. Mind becomes

waveless, calm, infinite. It is at this stage that you reach a vision. It is at this stage that you transcend the body consciousness. Our effort is to render the mind waveless, calm, serene and infinite by one-pointed perception of the Form. This becomes possible, when God-love is coupled with Yoga.

I am very glad to learn from you that you have already started the *Anushthan*. This Anushthan will make your consciousness calm, quiet and serene. Please follow all those regulations, essential for Anushthan. Please make it a point to repeat the Anushthan once every month.

Should you be a little more careful, I assure you that every *Anushthan* will give you a further push. Anushthans purify the mind, pacify the emotions, amplify Bhakti, intensify awareness, and help the Sadhak to merge in Him.

When everything has been said, Anushthans should be observed with great care, vigilance and guidance. Even a little mistake can do any harm. In this light of knowledge, I hope, you will never relax the restrictions, which form a part of Anushthan.

Please do not meditate without a deer-skin and in silken garments. Rest you know.

★

Calcutta. 6-5-59.

Be calm my child, and be peaceful. Spiritual path is beset with opposition. Nothing new with you. God alone sends these trials.

Analyse the state of your mind. Has it maintained serenity inspite of tests and trials, or has it got broken into pieces of emotions, brooding and rash behaviour? Do not lend your ears to the world when you are right. You have to remain in the world. Apart from all this and that, your behaviour should not go against the interest of family. Have perfect faith in Him. Let Him do as He wants.

Let me repeat again. *Be calm and be peaceful.*

Spiritual path is very easy for them, who know the art of 'Mental Equilibrium' in all seasons. Merely visiting the Sadhus and getting Initiation, or witnessing miracles will not do. When you board the train, do place your burden also. The right alone will happen. His Will alone will prevail.

Be calm and be peaceful. Re-organise your inner mechanism of mental serenity, which has got shattered and distorted. Dive deep. Meditate and experience His Divine presence and blessings.

Never wish ill for anyone. Don't criticise your opponents even. Since you have been successfully practising Yoga, your evil eyes (evil thoughts) might as well harm your opponents. Pray unto Him to bless *everyone* with happiness and peace.

★

Mount Abu. 2-6-59.

God is in you. He is hidden. Guru is also God; and God is revealed by Sadhana and *Kripa*. Guru can do everything; still one has to suffer for his past Karmas. If Siddha-Gurus misuse their omnipotence by interfering in the scheme of Karmas, then the great Laws will be broken.

Guru has to know the Karmas of a man first; then only help him. Gurus come to awaken the Jeeva from deep sleep of ignorance. Jeeva gradually wakes up, masters his mind and exhausts the fruits of his past deeds. It is only then that he really becomes happy.

Guru *can* make his disciple free from the Laws of Karmas, but you know, he will indulge once again in the same rotten activities. Therefore, Gurus let the nature transform the life through sufferings of all kinds. If the disciple does Sadhana and thereby changes his mind, then he has not to suffer any more. Either one has to suffer the disease and improve his ways of living thereby; or else, he has to learn from wise men the ways of good health much before he has begun to suffer.

Gurus come to show the right way. The whole of this truth will be revealed to you after realisation. Do not wreck your brain. You can't see *virus* without the help of a microscope. You can't see any distant object without the help of a binocular. In the same way, many things can't be perceived by intellect alone. You will be able to discover the great secrets by Guru's *Upadesha* and meditation.

★

Mount Abu. 5-6-59.

Instal Yogic-telephone-exchange by entering into deep Samadhi. Complete the work of wiring gradually; then you can contact the Universal Soul (Viswatman). Object of meditation must get as clearer as a reality.

Yes, it can happen. It is only then that you can be a master of occult powers. It is only then that you can have a thorough knowledge of Time, Space and Matter.

Behind the wall-stage of sense-consciousness *(Indriya-Anubhuti)*, there is the field of inner-awareness *(Atma-Anubhuti)*. It is there that you have to connect yourself.

Deeper into the Soul, is the permanent abode of Truth. Beyond senses, Pranas, sense-experiences and feelings, is the field of Self-awareness *(Atma-Chetana)*

God-consciousness and Self-awareness are synonymous.

Constant Japa; then concentration; then meditation; then Samadhi; further nothing. *One form* of *one* kind and of *one* life.

Success in Samadhi will depend upon merging; merging upon constant awareness; awareness upon practice *(Abhyasa)* as well as disinterestedness *(Vairagya)* for every other thought or form during meditation.

Practice (Abhyasa) and Vairagya will be established by sincerity and truth. You have to perfect Abhyasa and Vairagya. When perfected, merger will take place. Then success in Samadhi.

Be above physical slavery. Be above physical recreations. Never seek happiness from any man, matter, or event. Seek it from within.

Be above physical stimulus and objective gain. Absolute freedom from mental conflicts, passions, etc., is possible, if only one is aware of the real nature of world rooted in selfishness or *'Khood-garzi'*.

In order to serve the Society and maintain an order, let one offer his physical talents, but spare the spirit and save the Soul from eternal tortures, inflicted by these self-esteemed worldlings. So be up, Divine Child, for realisation!

★

Delhi. 30-6-59.

Let the inner lamp grow brighter and brighter. Let old leaves wither away. Let clouds subside. Let the great Light prevail. Let divine forces rejoice in thee.

Then a day will come when the inner frame of your mind, which is the perceptual medium of all experiences, will be converted in the pattern of thy Master. It is then that you will see Him everywhere.

At present your thoughts, emotions and other mental attitudes are getting fused in His remembrance. Your mind is in constant awareness with Him. This is what we know as *'mental awareness'*.

Beyond the realm of this mental awareness, you will come over the field of *'Conscious visions'*. It is the plane of Spirit. It is the plane of Devas, so to say. Philosophers call it Supra-mental awareness. It is here that the real process of *Atma-Anubhuti* (supreme awareness) starts. However, Supra-mental awareness is not the ultimate awareness. You should not misunderstand Supra-mental awareness for Self-realisation.

External thought-currents are introverted in the beginning through *Pratyahara*. Then those currents are focalised

through Dharana. Then this concentrated current is reformed in the Form of Paramatman. When the process of this reformation is complete, then current is no more a current; there remains Shuddha Paramatman.

Prayers and Bhajans will engage the emotions. Japa will introvert the tendencies. Concentration will assemble the scattered forms into one form of the Master. Meditation will represent the form to the Form itself.

Bhakti intensifies the process, deepens the awareness and protects the Sadhak from laziness as well as mental dissipation. Deeper the love, impressive the awareness. Impressive awareness helps in freeing oneself from mental drifting during Sadhana. If there are fluctuations during Sadhana, it only means that the awareness is not impressive and love not constant.

So long as a Sadhak gives expression to 'street emotions', let me say, he has no settled frame of mind. Then what ? He has to revise his personality. The Sadhak of Yoga should have such strong and unshakeable mind, which will not even feel for death or any chaos. He must be a person of steady wisdom, sublimated emotions, right perception and realisation. He must be a person of resolute will.

Another truth ! Perfected love is realisation. If only a Sadhak has perfect love for his Ishtam, he will find no delay in realising Him. He doesn't succeed just because his devotion has not become perfect as yet. He doesn't succeed just because a few adversities break the peace and serenity of his soul. He doesn't succeed just because insignificant and airy distractions come in the way of his mental equilibrium. He doesn't succeed just because he barters the peace of his mind for airy castles. He doesn't succeed just because love and hatred, union and separation still have some meaning for him. Yes, he fails just because he fails to retain the edifice of success.

This is a precious note. This is for deep, serious and sincere assimilation. Ego stands in your way to Truth. Ego dies, when meditation is born. Ego dies, when Bhakti is

in her full youth. Ego dies, when awareness becomes overwhelming. Out of the death of Ego is born Darshan. Out of the death of Ego is born *Atma-Anubhuti*. Out of the death of Ego is born *Aparoksha-Gyana*.

Kill this Ego. Tensions will leave the Jiva. Strenuousness will depart. Cravings for pleasuresome experiences will dwindle into nothing. Idleness will dissipate.

Then the Light will be *switched on*. Then the light will be *switched off*. Then the Light will *shine all over*. Then the light will be extinguished. Then the Light will *emerge*. Then the light will get *merged*. Sages call it Moksha and Nirvana.

Know this Truth the other way. When awareness of God dawns, the awareness of the rest dies. When Self-awareness stretches itself to every side of experiences, the sense-awareness ceases to function. Samadhi is consummation of all Vrittis in one Supreme awareness.

★

Bandha Bazar. 26-7-59.

So long as one depends upon external devices, internal success is impossible of attainment. This is in the nature of mind. Therefore, the mind is to be snatched off of its last device and resource. It is only then that it will invent an internal device. Necessity is the mother of invention. Necessity must be created. Does God, who does not respond to our call for lives after lives, forget us ? Even so, I am trying to train up your mind by occasional and abrupt silence, so that you might be forced to shake off the mental inertia which overpowers Sadhaks from time to time.

The heart, which God has given, should be given to one, the ideal. When it is given to desires, passions and sense-pleasures, it causes restlessness and dissipation. And, when the same heart is given to a great ideal—union with the Self in Samadhi or Self-realisation—it experiences peace, attains power, perceives light and gains wisdom.

By heart, I don't mean the biological stuff. It is what we are. It is a psychological stuff, which has a tendency to love and hate. It is always in need of someone upon which it could rest. When given to corrupt associations, it produces longing and clinging, frustration and insanity. When you utilize it for Sadhana, it becomes a link between Divine and human, supra-sensuous and sense-experiences.

Indeed, the heart is to be absorbed by the thought of one Self; it is there that it should abide. Love, which is an expression of heart, should be made to flow towards one, who can consume it, without getting agitated, like an ocean, which consumes all rivers and yet remains undisturbed.

If any mental activity, say, love or hatred, disturbs or makes the heart restless, or excites more longings, it is shallow and narrow and miserly; for, it could not consume either love or hatred. One who has consumed it, remains undisturbed and unruffled either by love or hatred.

Since Divine vision dawns in one's inner life, and since Self rises on the inner altar, necessity must be felt of rendering the inner condition even, smooth, clear and happy. So, heart is to be united, love to be consumed, and personality must become free from psychological taints and strains with the help of regular and proper understanding in the absence of any bias, prejudice and reservation.

Buddhi or understanding will tell you that inner relation with sensual objects will disturb the tempo of meditation and cause delay in the attainment of Samadhi. So, what an intelligent Sadhak should do is this; he must give his heart *in toto* to one ideal. Then alone will the strains of daily life not interfere in meditation.

All other longings, except the desire to attain Divine realisation, lead to mental distortion. They are born of Agyana (absence of understanding). The only desire to see Him face to face in His Divine Essence is helpful to a Sadhak.

Senses are turbulent. No use of curbing them. They revive like ten heads of Ravana. They mislead the mind.

God-given 'good-understanding' alone can drive away the senses and control them with the help of the mind.

Emotions make the senses unruly. Sensitiveness causes the mind to miss the judgment. Brooding destroys hard-earned self-confidence. Hatred pollutes the inner temple. Passions of all kinds persuade the Jiva to undertake indiscriminate and feverish actions. Blessed be that man, who has turned his gaze, withdrawn his senses, dedicated his heart and started Dhyana !

Your *Japa-Anushthan* is going on alright. Soon after the Anusthan, again switch on to the practice of concentration and meditation. A good lot of Sadhana-course is to be finished before the dawn of Summer. Rains and Winter. Best seasons to remain enwrapped in His Sumiran. Lesser strain is felt in rains and winter.

Experiment periodically the condition of your will-power and receptivity of astral system by punctually getting up in the morning at a fixed hour. Please remember that there should be no disturbance in sleep before the appointed hours.

'Ajapa-Japa is internal continuity of 'Nam Sumiran', i. e. remembrance of Divine Name. It is not felt when one is engrossed in certain absorbing thought or work. No sooner the work or thinking is over, it at once floats on the conscious surface; and you remember it. It not only gives serenity, but it changes facial expressions also by an addition of magnetism. It removes shyness and nervousness of mind and speech *in toto*.

The effects of *'Ajapa-Japa'*—Supra-mental Sumiran—are reflected in reorientated behaviour expressing efficiency, goodness, purity, mastery over others, self-control and impressiveness. Still deeper in the 'Inner Chambers repairs, replacements, reshuffling and regeneration of all the inner parts of our machinery take place.

All this is not seen. However, one feels that some change for the better is taking place. One change is certain. As and when the supra-mental awareness (Ajapa-Japa)

goes on progressing, one strongly feels that all sorts of unnecessary thoughts, which were hovering over the mind without effort and notice or inclination, have ceased to a considerable extent. One feels, when he surveys, that he was not thinking at all. It is because *'Ajapa-Japa'* withdraws unto itself a lot of intra-mental activities, which were going waste without any motive behind them.

At present, the tendency of mind is to keep on thinking, slip from one thought to another unnoticed, and maintain an active form by roaming either in past or present, so on and so forth. But, the progress in *Ajapa-Japa* will have a stronghold over the mind and its tendencies. It will effect economy of thought. It will allow the mind to function, where necessary. It will not allow the mind to run from grooves to grooves, without any purposeful aim. Apart from all this, Supra-mental Awareness will empty the subtle body of those contents, which pollute it, and through it the whole life. In short, Ajapa-Japa is that stage of Jiva, when conscious mind is left free, while the inner mind does the Japa.

So far as daily duties are concerned, you have to perform them. It is always better to work than to renounce it. If it were not so, Saints would have never worked after achieving Gyana. Not by the total renunciation of Karmas that one attains Gyana; fact is just the opposite. That is this; one has to work in perfect awareness with fullest ability at one's command. The three Gunas of Prakriti will compel him to act elsewhere, even if he renounces this work.

Work would become a source of happiness, if the spirit can recognize it as a stepping-stone towards the path of Samadhi.

Do you work merely for the physical needs of life ? No. Karma is an outlet to our mixed Samskaras. Karma perfects our Soul. It is a Yoga or a method of self-control.

After the attainment of Samadhi, one can, of course, do as he likes. Presently, the tendency of mind is to waver. So it does not relish a particular work. Well, renounce the work; you will find it wavering again for this or that work. So it is a tendency of fluctuating and wavering mind *(Asthira*

Manas) to crave for a departure from present circumstances. Sadhak has to judge his mind carefully, whether it wants a change for better vistas, or just wavers.

This world, a product of sense-consciousness, is very true and solid for one, whose consciousness has not transcended the boundaries of sense-experience.

This world is dead to a Gyani, who has reached supra-sensuous stage. And, supra-sensuous stage is hardly believed by one, who is engrossed in the world of senses. It is an unreality to him. And this stage of Samadhi is the only reality for a Sage, who is living in it. So, you have two things : sense-consciousness and Self-awareness. A sage is unaware of sense-consciousness. A Jiva is unaware of Self-awareness.

Vairagya intensifies Sadhana. It gives good result. Sadhana becomes qualitative.

Ye, transcend sorrow and misery !

I am ringing you up;

But, where had thee gone ?

To attend the feast of Indriyas ?

Thy Soul is forever with me; I with you.

We talk of higher things;

And not of body, which is not all-pervading.

Thy Soul and my Soul,

Though separated by time, space, *etc.*, are one.

It is not that you have to join the two in ONE;

You have just to rent asunder the separating factors
by Understanding and Sadhana.

And, when the wall would be gone, and veil removed,

You shall forget, Who was who ?

For, river would have become Ocean.

'Jagte Raho !' Be eternally aware of thy Atma—the All-pervading Consciousness. He will come at any time. Close the doors and windows and ventilators and every other passage. Now, none knows, none sees.

Ye, real bliss of Yoga is felt in closed chamber ! One can't commune in pavements. Yoga needs seclusion, exclusiveness, undisturbance and privacy. It is then that the fullest satisfaction can be experienced. Let one understand that sense-doors should be closed by drawing the mind unto Him. It can be done anywhere.

The greatest obstacle in meditation is the revival of sense-experiences or the relational experiences. Even most insignificant experiences or perceptions float during concentration and slow down the process.

Even if all other sense-experiences are controlled, the sweet experience of physical bliss somehow remains unconquered.

Among all impressions, the impression of sex-contact is long-lasting. He, who has become unmindful of its impressions and past experiences, has come closer to the ultimate success.

The experiences of sexual touch, emotion, contact, etc., disturb the theme or tempo of concentration. It is only after the least sex-idea is fried in spiritual fire of Vairagya that the meditation culminates into Samadhi !

Aged persons are disturbed by pleasant and unpleasant memories and various experiences of past; while youngsters are disturbed more by longings than by the memories of past.

Until one attains intellectual and sex-maturity, there invariably exist in him the suppressed emotions wanting expression. We may not notice them on our conscious plane; that is another thing. Nevertheless, clinging or desire for yet-unattained-pleasures does exist. As soon as one is amidst favourable conditions of fulfilment, he has them with all pleasure.

So long as there is any longing, hidden even in remotest corner of the mind, there is every chance of its getting favourable circumstances of fulfilment. But he, who has still greater desire for Samadhi, is almost free from the demands of that longing.

All other desires are but forms of a single desire *'to love and be loved'*. In other words, there is a tendency in everybody to 'SEEK' for oneness, and establish union. We have keenly observed that the efforts of Jiva to merge in Atma are reflected in his futile attempts to love the world and be loved by it. It is only when it fails in loving and being loved by this world, that it SEEKS for the union in its own Self.

You like him, who loves you; because, you think that his consciousness has assimilated your consciousness. You don't like him, who criticises you; because you think that his consciousness is setting aside your consciousness.

Fact is this : We like unity, merger, dedication, inseparability, self-surrender and non-duality. This is the Law governing all our behaviours.

Unfortunately what happens, you know ? We experiment this Law wherever possible, only to realise in the end that that was not a real union (oneness).

Tired of all petty experiments, we turn to our own Self and begin to love It. We see in us, all that there is in the world; and something more also. We see in us an eternal Master, an ever-looking Witness, a non-dual companion and a true Lover. There we surrender ourselves.

And, this Self is projected in friends, wife, children and all the rest. And, this very Self is objectified in all names and forms, which we had so far attempted to seek for love and communion. But this Self is projected more gloriously in Saints, Gurus and noble men. And, when this Jiva seeks unity with them, it finds; yes, it does find.

Unto him is unfolded this union, who has transcended the impressions of past, whether sweet or bitter. Unto him this Self reveals *Itself*, who has gone far beyond the

recapitulations of sweetest sense-pleasures. He alone, whom no event of past can influence, no anxiety and anticipation of future can grab, and no reflection of previous lives can impress, sees the Self in all Its Glory.

Yogis come to know all about their lives, all about others, yet they live like simple souls, unmindful of anything, and resting in their own Self.

A King's son enacted the part of a Dhobi;
He did not play it well; he could not adjust.
A King's son enacted the part of a Dhobi;
He did play marvellously; yet he was a Prince.
Similarly, we play the part of Jiva;
Let us play it marvellously;
Yet we are Consciousness-Absolute.

★

Bandha Bazar. 7-8-59.

Atman is the expression of beyond—yes, beyond senses of sound, touch, taste and smell, beyond thought, intelligence, memory and feeling. Far beyond the experiences of this body, mind and empirical existence, at the height of perfect silence and oneness, there is SOMEONE, whom Yogis have seen in Super-conscious state. That is Atman.

After transcending the earthly consciousness, Yogis commune with Him, who is Immortal—whose body is all that you see and who is the Essence of everything. He is *Rasa*— the Bliss of Love. Upon attaining Him, one becomes Bliss itself.

Him alone, who has united in Godly love, no sense-pleasure *(Vishaya-anand)* can affect, no spring-tide can upset, and no flesh can attract.

As soon as He is seen, all other perceptions vanish like nightmares. Having seen Him in deep silence, values

change; world has a different meaning. When you bring the light, the darkness is removed; the path is illumined. Know this from me, that PATH REMAINS; darkness alone disappears.

Truly has it been said that at the dawn of Gyana, the world is no more. That is to say, your pre-conceived values born of Maya, Moha, Mamata, Kama, etc., are annihilated in the wake of Sage-consciousness.

For an Agyani, passion, anger, greed, etc., make the world, which, after attaining Gyana, disappear *in toto*. The world of Maya, Moha, Mamata, Ahankar and all other Mayaic values, is dead to a Sage. He is alive to that world, which is *Atma-maya* (mass of Consciousness). He is conscious of a new world of absolute values. It is there that he disseminates knowledge.

'Mr. X is dead to me' means that I have shifted my attachment from him. *'For Shri Sukadeva, there were no women in this world'*—means that he had dis-identified his Self, and that his valuation of sex was rooted in absolute Self-hood—*Atma eva idam sarvam.*

'World' is not only an aggregate of physical elements, such as life, etc. Money is not the world; it is our attitude for it, which is world or worldliness. Death is not 'World'; it is our attachment for one who is dead, which really fashions this world. So, did I truly say that the world of Raga-Dwesha and similar other conflicts is dead for a Sage.

Regarding sounds : You need not even produce any sound, as you are doing at present. Just close the ears and eyes. Try to listen to subtle sounds in the right ear.

In the right is the channel of Pingala Nadi or Surya Nadi. At times you will hear through left ear also. Ida Nadi or Chandra Nadi flows in the left. These two join at the confluence heading for Sahasrar, when meditation is consumed in Samadhi. Try to hear through the right ear.

In this practice of Nada-anusandhan, you will have to penetrate through those subtle sounds, which can be traced with non-dual practices of inner observations. These sounds can be heard, even without uttering any audible sound, which you were asked to produce in the beginning. Of course, that will need a keen sense of concentrated observation. You will hear those inner sounds by gradual practice.

The first sound is like the song of separation of a nightingale; sometimes in quick succession and sometimes in a prolonged rhythm.

Second sound is that of a silver-bell, which at once brings a vision of starry night.

Third is, as if someone is producing musical notes from a great distance. It is a feminine voice; shrill and thinned out.

Fourth is Veena. Fifth is Flute. Sixth is Drum.

Seventh, the last one, is the roaring of clouds, ultimately ending with the falling of a thunderbolt as it were at a remote distance. With this the Sadhak is INSIDE.

These are seven principle sounds. Some Sadhaks hear three more sounds of Conch, Clapping and Mridanga.

Bhakta attains Bhav Samadhi. Yogi attains Nirvikalpa. Hatha Yogi attains Jada Samadhi. Gyani attains Prajna. All these Samadhis lead to Jivanmukti in their own way.

It is good that you are participating in household-duties. That will give you sufficient inner strength necessary for meditation.

When you are totally absorbed in your office-work, don't think of diversion of any kind—not even external awareness. By gradual practice your inner body will adjust all affairs in due course. Your entire external being would be absorbed in Karma. At the same time, somewhere deep in you, awareness would continue. It must be spontaneous. Don't get confused in many diversions.

One work at one time. Total absorption in *any* work will gradually train the mind to forget its usual fickleness and unsteady character. If you plunge in any work at hand with non-dual keenness and attention, you will only derive immense help in meditation.

Main obstacle in meditation is mind's old habit of delving in matters related to past, future and so on. Absorbing Karmas ruthlessly break this old habit of mind; so the mind becomes fit for meditation.

You are asked to practise Sumiran only during leisure, especially when the mind is not required to be totally attentive. Any work which requires the whole of your attention, trains the mind in steadiness. Karma Yoga is a stage of preparation of mind for Yoga and meditation. Soon after an absorbing duty is over, bring Him up in your consciousness. You will be surprised at your success.

The main work remains to be done. You have to empty the vessel of its various contents. *'Empty thyself'*, said Jesus Christ. It is the same Yoga by which you empty your Consciousness of its various *Vrittis*—thought-waves.

When the Consciousness would be saturated in His awareness, when the ideal, ambition, reflection, anticipation, love, hatred, action, rest and all movements would be diverted for His cause, when rains and thunders, winter and chill, night and wilderness, birth and death, praise and insult would lose their effects in the wake of overwhelming awareness of One, when Bilwamangal would become unmindful of torrents, jungles, thorns, overflooded river, dead body and the hanging snake for his Chintamani and for her love and in her constant awareness,—it is then, verily then, that the vessel would really become empty of its confusing contents.

Indeed, in this vessel alone would the Highest Purity prevail, indomitable courage abide and all the powers of Nature flourish. If you have in you *that* one-pointed awareness of Form, then you are really blessed.

You are still under the wrong conception that your Guru is geographically and physically far from you. He is in you. Between you and Him is just a veil; a veil of meditational incapacity and lack of spiritual vision. This is the distance. Open the door. Just step in. Look within. Don't look back; yes, on and on, in and in.

There in your Fourth Chamber, He dwells. The pathway to his palace is Sadhana. The zeal to reach the palace is divine love (Bhakti). The key to open the gate-lock is concentration. The attempt to enter in it, is Pratyahar—withdrawal of senses. The transcendence of three Chambers is meditation. And the Fourth Chamber is, where He is.

There the two become ONE. There the long-awaited union. There the *'end all'* of all dual efforts. There one can't think through the mind, can't see with the eyes, can't perceive through sense-experiences. Intellect can't function there; talk not of the speech.

In that Chamber long-forgotten Glory shines. Eternal light ! Siva and Shakti merge there in each other. Names and forms vanish. That is the ultimate goal of Divine love—Bhakti. That is the abode of Truth. That is the abode of thy Guru.

Your Guru will come, when the rains in thy life would have passed away. He will come, when the night would be perfectly silent. He will come, when you would be all alone, *none in thee.* Surely He will rise from within yourself like a sun-beam—sudden, unwarranted and awe-inspiring.

He will neither come in dreams, nor in waking, nor even in sleep, not at all in thoughts. When thy kith and kin, life-long companions and old relatives (Samskaras and worldly-consciousness) would have gone into dead slumber, it is then that He will descend from His *upper terrace* just to take you up with Him. Let the night come and world sleep; let there be none on His way. He will certainly come upon thy Soul. *Note the time and place.*

Prior to His arrival ! Nightingale will sing aloud; silver-bell will ring under starry skies; an angel will sing from

oceans; Veena will be harped upon; drums will be beaten; flute will be played; and, with the falling of a thunderbolt He will descend upon thee.

Prior to His arrival ! Lights of various colours will flash in the sky; *someone* will secretly visit thee round; fire will pass through thee; angels will appear; fierce spirits will come to inform thee about his arrival; and, *someone* will come and lift thee up in the air; and, with the appearance of a host of overwhelming clouds of blackest colour, He will arise from thee. *He will come,* when the place is ready for Him.

★

Bandha Bazar. 4-9-59.

None, who has experienced meditation, will be attracted by the pull of Maya. None, who has experienced meditation, will be lost in the whirlpool of desires and passion.

Senses can't see the *chamber* of meditation. Experiences of meditation are undying. *Pure reason* alone can peep into that *chamber.* No wise man will like to renounce meditation.

Eyes see diversity. Ears hear diverse sounds. So do other senses. Not so in Dhyana. Because senses can't exist in meditation. Then who to see and whom ? Who to talk and with whom ?

Even as various clothes are known as nothing but cotton, even as various houses are known as nothing but the mud, even as various ornaments are known as nothing but the gold, likewise *all* are seen in the Atma.

Even as an intoxicated man also discharges his duties, even as a mother engaged with her baby doesn't miss her duties, likewise a Dhyana-yogi works; of course, the spirit is different. Crow might fly anywhere; let him. However, let him not miss the sight of his only support.

Even as storms disturb the ocean, winds disturb the lakes, abuses disturb the mind, quarrels disturb the peace, so do senses disturb the mind.

Even as a snake-charmer tames snakes, so do you tame the mind. Mantra is tamer. Herbs are tamers. Weapons are tamers. All of them fail to tame the mind. Love of God is the last, fast and best and the only tamer of mind.

So have I given you a few glimpses of that Anand, which is born of Dhyana, and which you had asked for.

★

Rajnandgaon. 17-10-59.

Take mental rest. Remain a witness. However, don't be a pessimist. Throw away the self-styled yokes of worry and anxiety. Everything takes its own course. In fact, Divine Law operates uniformly over all. Perfect mental peace is life-rejuvenator.

Life is a Divine sport. Let us play it accordingly. Life is a wonderful display of sorrow and elations. When everything has been said, then life is nothing but a product of our own mind. Merge the mind in its source. This is the way to real happiness.

There is a garden, flower-plants in it; again, honey-bees on them. All beauty and all grace. Lo, the gardener sees the beauties fading and flowers falling. He hurries to collect the valuable seeds. Let one meditate on this.

★

Mahasamund. 8-12-59.

Remember that impurity in vital consciousness is a great barrier in the path of success.

Ideas pertaining to sex will never let one rest in peace. Worldly love and Divine love can't co-exist. All arguments of mind are invalid and useless. Mental equilibrium is of primary importance. Courage, courage and courage ! Do not invite fears. Do your duty. Be bold and adjust; but not to the extent of self-distortion.

Vairagya is a false notion. It is self-deception. Love is real. Love your Ishtam. This alone is positive Vairagya.

Let your Ishta Devata come true in your visions; then only can you say that you have faith in Him. Until then your faith is unconsciously divided, inspite of your assertion, *"I have faith in Him"*.

You will get success. Be stronger still. Re-organise your vital-consciousness, so that you may see purity in you as well as everywhere. No amount of resolves will substantially help you to maintain purity, unless you have re-organised your inner Soul.

Be aware, you are a bird; there are hunters. Guru is a note of caution.

Do send me your monthly report of Sadhana at once. I am more particular about your progress rather than your reverential thanks. My exclusive interest in you is your spiritual enlightenment. That's all.

★

Rajnandgaon. 25-12-59.

You see, I don't like emotional programmes. I like serious and deep and *pucca* thinking. Doesn't matter whether you succeed or do not; but you have to work up your spiritual practices gradually, naturally and yet sincerely. Real success comes when off-handed operations completely cease. Don't you feel that this bit of progress, you have so far made, takes years and years for many others to achieve ? You may not realise; but I know it too well. There are those Sadhaks also, who have been struggling for years together, achieving not even that much of success.

Well, I am your kind mother. True. You can open your sinful heart unto me. Allowed. But don't you think that such thoughts only interfere in the spiritual progress ? Spiritual progress demands a serene, calm and cool and thick-skinned mental condition. You might have expressed

all that in a spirit of *'Apnapan'*; but don't you feel that such expressions only disturb the inner frame and mental base ? How many times should I tell you to maintain mental equilibrium ? *Are Bhai,* equi-balanced mind is the ground for mystic visions.

Don't you know that purest and noblest of persons too have been criticized and scandalized ? Ye, let me say that every man has been a target of criticism and scandals. To be receptive towards them is to invite unhappiness. *"Let them say, what they say"*—is an old adage.

On the other hand, if you are noble, you must give a deaf ear to all remarks. How can a pure man feel for impure allegations ? Those who are influenced only prove that they have black spots in themselves. Please understand this truth before you jump up to say—*"When a holy man finds himself falsely alleged, he feels greatly hurt."* Oh no ! A holy man is as adamant and enduring as a mountain.

Still you need to strengthen your faith. Don't you think please that you have perfected it. The day it is perfectly perfected you will acquire the power. I quite agree with you in that the faith does not become perfect in a single day. I am only reminding you.

Concentration should be done on that concrete form which is easy of conception. If one can concentrate well on the abstract mental Form, well and good. Photo is required only if the mental Form is difficult of conception. If one finds it difficult to visualise Him mentally, then Photo should come to his help. Whenever the mental image of Ishta vanishes, Photo will help him to regain it. In the beginning the Photo alone is helpful. But gradually one should attempt at mental *Dharana.*

One can talk to that inner Form. But let him always remember that the mental picture should be presented in one and the same posture. Let him not change it, when once a particular posture has been decided. The idea is that the form, one has chosen, must continue as a definite

posture, colour, dress, height, etc., upto the last. If any other Form tries to replace that chosen one during meditation, it will only upset the inner pattern of the mind. So one has to decide it once for all, as to which Form he likes to meditate upon. Say, if he has decided the Form of his Ishta seated in meditative posture, then let him meditate upon that alone. If it is difficult and strenuous, then let him be contented with the Photo alone.

Yogic Sadhak has to feel as if He is sitting in front of him in meditative posture; this is one form of Dharana. Or else, let him see Him as standing and blessing the Sadhak in all kindness; this is another form of Dharana. If nothing of this sort is possible, then Tratak on the Photo will have to be practised at first in order to collect mental energies. When this process is complete, then only should he go in for Dharana or mental visualisation. Ultimately it is the *mental picture* which will pave a way for Dhyana.

You will have to note down the experiences. It will reveal unto you those experiences, which you had during meditation, and which you had forgotten later on in the wake of sense-consciousness. What happens actually is that a neophyte forgets all the experiences of meditation, when he comes back to the plane of sense-consciousness. If you make it a point to exert at writing down the experiences, you will invent a technique of remembering those dormant experiences. You may not be able to do that so well in the beginning; however, gradually you will do that successfully. You will have to pen the process of meditation, phase by phase, about the Form, its colour, disappearance, so on and so forth.

Now you have to understand one more fact very well. From now onwards you will have to observe passionlessness in (*a*) thought, (*b*) word, and (*c*) practice. Brahmacharya means mental freedom, verbal freedom and sexual freedom from the consciousness of opposite sex. At this stage of Yogic practices, if Brahmacharya is not observed, you will not only utterly fail, you will ruin your mind as well. Cases of such errors are too many to be quoted here. I tell you all this with a great emphasis. This Sadhana

will have to be given a proper attention from now onwards. One who can't maintain Brahmacharya, should remain satisfied with a little *Puja-Path*. He should never appear in for higher meditation. Sex-conscious bachelors derive more harm than any benefit through higher Dhyana Yoga. Sex-conflicts in a bachelor, added with keen concentration, damage the brain-mechanism, not to talk, if they indulge in cinema, non-vegetarianism, novels and similar other nerve-weakening activities. You know all this very well. Yet, I should repeat the *'signal'* from time to time.

Talk only when necessary. Don't keep on parotting unnecessarily. After a little observation, you will know more about it. At this spiritual stage, useless talking will retard your progress. Make it a point to talk to the point. Simplify your answers. I don't mean that you should spoil the affairs by not talking. What I am aiming at is *'essential talking'*. This will not only minimise verbal commitments, it will help you in your meditation as well. This much about verbal regulation.

Observe Mowna on Sundays as well as on other holidays. Mowna should be observed in the form of Sadhana and Swadhyaya.

Now, about mental silence. This is really very important. Mental silence is not, what they call *'not thinking'*. Mental silence is really a positive state, when the Sadhak is either remembering the Name or the Form, instead of all and sundry things. Even the thoughts of the body should not come to the mind, except the Name and the feelings of His presence and divinity. Practise this mental silence in the form of Japa, Sumiran and Swadhyaya. This will bestow mental strength as well as psychological diversion. Instead of seeing your Ishtam perceptibly in all men and women, which is nothing but foolishness, you should fuse the mind in a central form and feelings. I mean, *Yaad*, remembrance.

You think too fast and too many things. Don't you know that they only weaken the faculties of meditation ?

Can't you silence, thinking and brooding ? You can't run away from the evil. Evil is everywhere.

Be bold, hero ! Where is the knot of Asanti ? What is that bondage, which you want me to cut ? Should I tell you that the knot is in thy mind ? Sannyasa will not solve the problems; that will only tighten the knot. What do you mean by *'to set out for the search of Truth'?* Have I not told you that one need not at all stir out in search of Truth ? It can be searched anywhere. True it is that after having known the Truth, one has to stir out to proclaim That unto all. But, how can you proclaim, unless you have known it ? How can you know It, unless you have realised It through intuition ? No amount of bookish and verbal knowledge will reveal the Truth unto thee. Dharana, then Dhyana and then Samadhi !

You should rather feel restlessness for not having this Truth realised. Efforts should be made to convert the subtlest and *Nirakar* Truth into conscious and *Sakar* Truth. Repeated Sadhana and unflinching faith will help you to realise the Truth face to face. And again, *This* Truth in you and *That* Truth elsewhere are one and the same. You will realise THIS TRUTH first; then, through THIS TRUTH, you will know THAT TRUTH. THIS TRUTH is Atma; THAT TRUTH is Paramatma.

Side by side stabilize mental serenity. Nothing should disturb your Inner Anand. The only thing one can do is to abuse you or insult you. Oh, all these are mental vibrations. If you lend your ears, you are doomed. Laugh them away, and you are saved. So, worry not, hurry not and puzzle not.

✶

Rajnandgaon. 31-12-59.

Within this short period, a great change has taken place. This change could have been brought earlier, if you had surrendered your Ego. Now of course, your Ego remains surrendered. All this should bring home to you that perfect, unreserved and wholesale surrender of egocentricity

is the key to unlock the hidden gates of Sadhana and Divinity.

There is *something* in you, which you will realise, as *'That I am'*. Based upon this unseen truth I have been convincing you that you can see your Ishta everywhere. You can even talk to Him. Constant awareness and remembrance are fanning the fire of your faith.

Why do you wonder at the temporary Vairagya, which people develop for sometime and which fades away very soon ? Because there is no one to help them to maintain spiritual equilibrium. It is not a matter of pity. It is a lesson to be learnt. This is how the mind behaves, until it has been surrendered and cast into a pattern. From time to time, the Divine in them attempts to express Himself in the form of good thoughts. But again, in the absence of permanent stimulii, it is eclipsed by Maya, which comes in the form of environmental influences. One should have living faith in higher things. One should be aware of evil propensities. It is only then that one can maintain a higher degree of Divine Nature. One should have an aim. This is a very important aid to keep the awareness of Vairagya alive.

The moment one loses faith and forgets the aim, he succumbs to anger, jealousy, etc. It is these forces, which destroy the patterns of one's mental energy by introducing fears and conflicts. So long as one has in him passion, anger, greed, delusion, fear, jealousy and egoism, he will not be able to exercise his Divine will. Again, so long as one has no Guru, no Mantra, no aim, no faith, and no love, he will not be able to do away with these dark forces. The secret of your success is that you have dedicated yourself. The reason of worldly peoples' failure is that they are like logs of wood, tossing hither and thither, amidst a great ocean of problems, etc.

You are progressing. You are heading towards balance. You are becoming *'clearer-mind'*. Your divine force is rejoicing, because you have cleared its path of pilgrimage to a very great extent. Be calm; don't at all attempt at

exercising your Atma-Sakti. Time is coming when your mere presence will heal the sick, comfort the unfortunate, bless the seekers and guide the Sadhaks. Veils after veils have been rent asunder. Clouds have been destroyed. The next work due is the materialisation of Form in meditation, in dream and *at Will*. Materialisation in dream first, in deep meditation next and at Will after touch.

Don't exercise your Atma-Sakti at all. If at all you do, exercise it for non-strenuous concentration and materialisation. Exercise it by all means for your spiritual progress. Utilise it to render your mind calm and cool. Exercise it to improve your life in general. Exercise it in order to wake you up at Will Sometimes at 4-9 a.m; sometimes at 4-15 a.m; sometimes at 3-59 a.m. Thus you will be able to gauge its power, efficacy and success. Best thing is to take the help of your Atma-Sakti for success in Sadhana only.

Wear Sarees decently. Renounce Silken dresses, if at all you are using. Give up the use of cosmetics. Inner beauty is imperishable. Inner beauty is magnetic. Inner beauty is born of purity, devotion, faith, Dharma and Samadhi. Inner beauty radiates peace, consolation, comfort, cure and blessings. Inner beauty is real, everlasting and priceless.

Sleep to your left. Sit in Vajrasan regularly. Start your day with Japa and Sumiran and close it in the same spirit. Sleep well; rest in Him. Soon after your Sadhana, palm your eyes; you will be able to do away with your glasses for ever. Intent gazing at the Photo will revive your optic-nerve-capacity. But don't overdo the practice in the beginning.

New Year is coming. Remain intoxicated in His consciousness at every stage of life. May not the ever-changing scenes of world disturb you ! Face the storms, rains and earthquakes ! Don't be shocked; don't fall down. Keep on standing majestically.

Ahmedabad. 2-3-60.

You can take tea after bath and Asans; but it is always good to give up this habit. If you can't, then you can have a cup at about 6-30 a.m. Milk at about 8 a.m.

Mind plays havoc. It advances lame excuses. It creates many obstacles. One has to tackle the mind tactfully. Control of habits plays a very prominent role during the initial stages of Sadhana. Sadhak should have a fuller understanding of mind and its habits.

The seed of Samadhi is already in you. You will be able to develop the seed into a full-fledged tree by gradual meditation.

My Soul expands in the morning as well as at night towards my children. Those who are (a) empty, (b) receptive, and (c) qualified, can receive those spiritual currents and get merged in the overwhelming flood of Consciousness.

Those who practise it day-by-day, will get surprising results on any fine day. They will be possessed by that Super subtle Consciousness. During this period, when they are occupied by this spirit of Truth, they will act marvellously and express wonderful versatility.

Even now, it is possible for you to receive me within you. However, more purification must efface your individual ego and similar other traits, so that this event becomes permanent and useful.

In so far as your extrovert mind is concerned, it is wholly occupied by His awareness. Your astral body is being occupied wholly by the practice of Nam-Smaran. In due course, every atom of your outer and inner life would become a fit altar for the descent and occupation by the Spirit of Truth.

Day-by-day, the Inner Light must grow more and more effulgent. The outer lights must be controlled by the inner switch, so that He might come to you and occupy you and exhibit His *Leelas* through you.

Does the mind still feel lazy ? Are you still *'not very serious'* about your single aim ? Don't you have that much of love and devotion in you, with which you could get entry into the Inner Chamber ?

How does a child feel for his mother in her absence as well as in her presence ? Likewise you must awaken the dormant *Prem* and Bhakti. Luke warm Prem will not do. Overwhelming, overpowering and intoxicating love is the secret. Like Chaitanya, Mira and Radha. Ye, shake off the inner lethargy ! Awaken your devoted and loving soul !

Padmasan. By and by you will be able to retain it for hours together. Also remember Uddiyana, Sirshasan, Mayurasan and Jala-Neti, as well as 12 Mantras of Surya-Namaskar.

Practise Pranayam along with Kumbhak (retention). Keep the windows open during the practice. Don't overdo Bhasrika, Kapalbhati, Shitali and Shitkari : just a few rounds each every day.

Never give up remembering, admiring and recognising others' importance. This will purify your *Vyawaharic* mind.

Never, never and never criticise. Do not at all lose temper. Do not boast about yourself. Talk of Sadhana to those only, who are really desirous to know about it. Talk very little—to the point, with perfect precision, effect and confidence.

Ahmedabad. 5-3-60.

Detach, detach. You are a Soul of heaven. Nothing can touch you. You are beyond joy and sorrow. Do not identify yourself with success and failure. Your duty is to work. God does everything for good.

What do you mean by problems ? You are the clue to all problems. Every problem will be solved by you alone. God is always in thee to guide you.

Intelligent people don't expose their wealth unto any. This is the way to keep wealth safe. World is ready to exploit us of our earnings and savings. Intelligent persons should be at guard. One can't believe anyone. Seths don't disclose their accounts. You too have to do that. Do you understand ? *Siddhi is the secret wealth.*

For the men of God, past, present and future are alike. For the men of Soil, past is laden with repentance, present with dissatisfaction, future with anticipations. Who are you ?

Stop thinking. Act. Merely act. Don't view exaggerated form of events.

Rajnandgaon. 21-3-60.

Your ideas regarding seclusion. I am fully aware that a certain part of Sadhana will have to be done only in seclusion. However, it goes without saying that domestic responsibilities give you a chance to cultivate patience, forbearance and to develop a hypopotamic constitution. Unfavourable conditions pave a way to everlasting spiritual strength. It is only under adverse circumstances that the mind of a Sadhak really becomes steady and strong.

I am aware that you are progressing. I am also conscious that your inner life is growing far more steady and discriminative than that of a Sadhak at Himalayas.

Now you need eternal strength of mind to maintain the gifts of concentration. Concentration, along with its gifts, is destroyed in a second, if one lacks mental strength and allows the mind to dissipate in Raga and Dwesha.

Anticipations of future create obstacles in the spiritual path. Let Him do as He likes. You have to keep your mind free from disturbing thoughts of past and future. Such thoughts will not only kill the powers of Will and Consciousness, they will also introduce dissatisfaction, repentance, fear and pessimism in your life.

Work for Him. Be free from affectations. Thus your mind will never get disturbed by the pairs of opposites and repentance.

Live as a witness both of happiness and misery. Don't identify yourself with any sort of happening—be it good or bad. Joy of Sadhana alone should give you satisfaction. No other kind of joy should take you off your heels, in as much as no sorrow should drag you down.

Success gives elation. Failure creates depression. This is the plight of worldly men. Sadhak is neither puffed up by success, nor disappointed by failures. He considers himself as an impartial spectator of the tragedies and comedies of this drama of life.

Mental detachment will redouble the force of your Sadhana. Try to practise impartial spectatorship. This will make your mind steady enough to receive and maintain the Light of Concentration.

Let thy body live in the world. Let thy mind rest in Consciousness. Dedicate thy actions to Him. Develop spiritual smile within the recesses of your Atma. You will experience immense joy and bliss within and without.

At this stage, when I am installing psychic links with you, your mind is wavering in the name of Tyaga and Vairagya. Beware ! This is the trick of mind. Mind is trying to drag you away. How then can you expect success in the absence of mental steadiness ? Has it not been said that inner steadiness is a pre-requisite in the path of Yoga ?

✶

Raigarh. 13-4-60.

Light is by the side; Light is within; beyond the darkness. World-perception is darkness. Self-experience is Light. Purity of mind is Light. Serenity is Light. Viveka is Light. Sorrow is darkness. Worry is darkness. Jealousy is darkness.

Passion kills the soul. Thoughts of various kinds kill spiritual stamina. *'Stop thinking'* is the 'open-seasum' of Ali Baba. The lesser you think, the greater you become. Control the thoughts by various means of Pratyahar and concentration, such as work, Japa, Smaran and Sadhana.

Inner peace is dynamic. Sleep and lethargy do not represent inner peace. Once it is obtained, nothing can shake the soul. Having obtained Inner peace, one becomes powerful.

Shake off Alasya and Pramad. Be up and doing. Speed up. Where is the accelerator ? Control Tamas by proper diet, twice bath, Savasan and spiritual zeal.

✶

Raipur (Rewa). 17-4-60.

Spiritual life is not a matter of joke. Self-realisation is not a fun. Yet, it is easiest of all tasks, provided the Sadhak doesn't allow himself to be influenced by the effects of what is agreeable and disagreeable.

It is not only meditation, which is responsible for self-realisation; but it is mental status also, which is as important as any other Sadhana.

Whenever the mind loses the divine touch, it identifies itself with happiness and sorrow; thus becomes a victim of three Gunas.

Why after all we lose our mental balance ? Just because, we become partners of all events of life; just because we become interested in all we come across; just because we have sufficient emotion in reserve for that, which is worldly. In short, we lose balance only if we become one with worldly happenings.

Inner peace is of utmost importance. It is a pure state of mind. In this state, the mind is, of course, active and alert, but does not act as a partner.

Inner peace is far beyond inertia. Sleep is not Inner peace. Forgetfulness is not inner peace. Proper understanding is Inner peace. Inner peace is not a state of unawareness of events; in fact, one can obtain it along with every knowledge of moments and events.

The path of Sadhana is hard to walk upon. The path of world is easier. The fruit of Sadhana is eternal power. The fruit of world is perpetual frustration. One is hard in the beginning; another is easier. Wise one chooses one of them, considering the fruits thereof. Sugar is sweet; but acts acid. Neem is bitter, but kills poison.

However, worldly happiness is quick in bearing fruits. It is quite intelligible. It is easily attainable. It has charming landscapes and glamorous ups and downs. It is full of flowers and fragrance. It is blissful. Passion, greed and attachment are its magical chantings.

The spiritual life is long, strenuous, barren and fruitless at its very outset. It is a plunge in unknown. Its rewards are beyond intelligence, therefore, uncertain. One has to strive, strive and strive—sometimes for lives and lives together. It needs constant vigilance and care. It is a mission fit for heroes. Cowards and timids will find it terribly hard and hot. Bold and brave soldiers alone can undertake this mission. Emotional and passionate individuals will find it troublesome. After all, who can bear the rigours of Vairagya ?

But, with all that which has been said, it is an irrefutable fact that spiritual life alone is the ultimate destiny of all. And, knowing thus, when we embrace spiritual life, we must keep this fact before our mind that activities are not to be given up and responsibilities not to be shirked. An uphill task ! Isn't it ?

Actions and responsibilities do not bind the Sadhak, who takes over the part of a witness. Actions and responsibilities do not bind the Sadhak, if he doesn't identify himself with the effects of agreeable and disagreeable. One need not strive to give up duties. On the other hand,

duties themselves leave that man, when he becomes considerably free from Samskaras.

This truth must open your eyes, my child ! Your Soul is taking a flight. Let nothing interfere with its speed. Even a little of *Asanti* will completely undo the great achievements you have made so far.

While living amidst all, yet living in the Inner Chamber, live thou in both the chambers. While talking to all, yet maintaining Inner Silence, talk thou in both the languages.

Shake off the dust of influences. Wash your mind of all the mental dirt *in toto*. Revive your zeal, aim and faith. Regain inner happiness. Dissociate mentally from good and bad both. Go on working physically as you have been instructed beforehand. Neither passion nor anger, neither sorrow nor pleasure should betray you. Your God is in you. He is in all. For Him alone you work. For Him you eat and live. This Gyana should sustain your zeal, aim and faith.

Don't worry about the weight-reduction. It is natural. Old toxicated matter is going out. Finally new and pure matter will be added to your body. Take proper diet. Rotti, milk, Saag, etc.

Summer is in its offing. Stop Halasan. Minimise Paschimottan. Stop Bhasrika. Continue Uddiyana. Sirshasan—ten to thirty seconds will do. Continue all other Asanas. Take bath twice in the morning and evening. Take milk also. Reduce or stop the tea totally.

Ye Sadhak, don't care if none gives you recognition. Don't strive for gaining any importance. Don't at all worry what others talk about you. Whether world approves of you or does not, don't waste time in thinking rubbish, please !

Amarkantak. 17-6-60.

Your letter of confession of your mental depressions and disturbances. I am so glad that you have at least judged yourself.

Please take care of your mind and health. Mind and body sustain the Soul. Constant work and mental engagement keep the inner instruments in order. Arguments and reflections weaken the mind. Feelings and opinions are detrimental to normal progress in life.

Meditation opens the gate. It links the mind with past, present and future. It develops will-power and the power of personality. More about meditation is to be experienced personally.

Man lives in vain hopes. He doesn't perceive the Will of the Divine in proper light. He wants to solve the matters according to his own *Merji* and prejudices. Why not obey the commands; for, there alone lies happiness. Leave everything to be worked out by His mercy.

We want events to move according to our personal choice. So, we suffer and repent and live a dead existence with frustrations all throughout our life.

How easy and cheap and light it is to say—*'I Love God; I love Guru' ?* How hard is it to withstand the unpleasant tests ? Still, we crave for the 'GRACE'.

Let us, therefore, revise the chapter of our life thoroughly. Let us eliminate disturbing and horrible mistakes. It is never too late to rewrite the history. Still, we have time to repair the car. There are still many chances for us to wake up, rise and realise the goal. Let us not become hopeless. Let us not lose courage. So long as there is life, let us revive it.

✶

Amarkantak. 21-6-60.

Mental equilibrium is a preliminary process to Sadhana. Divine Grace descends upon them, who have perfected the mental poise.

Difficult of all Yogic practices is that practice, wherein the aspirant realises and sees His mysterious role behind all trials and discomforts.

Trials and tribulations are but the forms of His Grace. They serve as a Barometer to indicate the seriousness and grossness of imperfect personality. But for the trying conditions, one couldn't have gauged his personality.

Samskaras of past will have to be fried up. Disease, discomfort, disturbance, insult, unpleasant situation and all these help one to purge the foreign matter out of his soul.

God creates every event with a great purpose behind it. Wise men don't oppose it; for, they know His mission.

Know ye this truth very well that praises and appreciation and love and recognition have only stood in the way of your spiritual progress. Still you crave for the same. What nonsense !

Fortunate was Christ, who was crucified.

Fortunate were Socrates and Mansoor; what about Mira and Dayananda ?

How unfortunate are we, when we find ourselves allured by praises and favours, flowers and merits !

Misfortune unsurpassed ! When trials come at our door, we cry out aloud to help us kick them away. Yeh, we only kick divine chances. So do thou understand !

Satyam feels His Grace and Mercy, when tempests try to move him. Oh yes, Satyam thanks all of them, because they come to judge and confirm his strength. You call them *shoes;* I call them *flowers.*

Flowers ! Verily, they are the destroyers of my soul.

Abuses, insults, injuries, taunts, harassments, discomforts, etc., have strengthened my personality. Let me repeat my Mantra, which my Guru whispered into my Soul :

Adapt, Adjust, Accommodate;

Bear insult, bear injury; Highest Sadhana.

Can you instal and effect psychic communications under such disturbing conditions ? Brave you are, if you can.

What after all you want ? You are not clear. Fogs all around. Your peace is challenged. Your Sadhana is challenged. You are meeting defeat after defeat.

You wish no opposition and yet like to be called a hero. Hurrah, did I teach you all this so far ? You have failed very badly in the first paper of *'Mental Equilibrium'*.

Santi ! Calm ! Poise !

Unruffled quiet. Enter inside. Repeat His Name. You are a brave child. Utilize the present defeat in perfecting your mental base.

To err is human. It is willed by Divine force. It yields a fine reward, if only you do not repeat the old mistakes.

Can you imagine a lotus without mud, pearl without the pearl-fish. Out of mistake commeth immensity in purity.

Guru Purnima ! Revive the zeal. Refresh the mind. Dedicate anew. Resolve tangibly. Test your sincerity, love and purity. Offer your restlessness, unquiet, etc., to me.

★

Neemgaon (Maharashtra). 13-7-60.

16th is your birthday ! Be in tune ! 16th is the day of constant and ceaseless Sumiran. 16th is the day of the birth of a new vigour and zeal for Sadhana. 16th—a reminder, an accelerator and yet a fresh push. 16th—calm and peaceful !

Nothing is stationary in life. Disturbances as well as dissatisfaction are mental reactions. They pass away even

as winter clouds. They flow like a river-stream. They are lost in the past.

Real Life is beyond the limits of the mind. Everlasting Anand is far beyond the mind. Mind is the seat of various pleasant and unpleasant feelings. Mind is the womb of *Sukha* and *Dukha*. Mental balance is a Sadhana; it is a means to another end. Even as Japa is a means to Pratyahara for good Dharana, likewise mental balance also is an essential item of Sadhana in Pratyahara. Equilibrium is different from endurance. It is a quality of understanding the futility and perishability of every type of event. Equilibrium is that quality, when your Self has become a witness of all events. So long as you consider yourself a doer, you must enjoy as well as suffer the consequences.

Life is an inn *(Sarai)*. Relatives are but travellers. Nobody can help you spiritually. If you do not empty your mind of all thoughts, you will not attain His Grace. Various thoughts are obstacles. Thoughts regarding work alone are not obstacles. Day-dreaming will delay the Yogic process. Recollection of joy, etc., will draw you back.

On the eve of 16th, I wish you a successful meditation.

★

Neemgaon. 1-9-60.

That voice, which you heard during concentration, was a faint expression of *Inner Voice*. That would get clearer as and when you make progress.

Yes, your motor is now in speed. Fear not. You *have* to realise. Nothing can harm you even a bit. Charge your mind with faith and confidence. Please be aware of *that* Power which is evolving in you day-by-day and which has begun to work through you. Now most of the things are being done by that Power.

So, you are becoming free from the notion of doership.

At any cost, maintain perpetual equilibrium in life.

The force, which was sleeping in you, is waking up. It is gradually possessing your being. Ultimately it will possess you in full to the extent that you will not even remember about yourself. Guru is always blessing you. He is eager to see you enlightened. I am glad that you have so intelligently followed the preliminaries and higher courses of Yoga. What remains now is Realisation.

Mental as well as physical purity are essential. Become thick-skinned. Continue mental Japa all-throughout. Constant and ceaseless awareness is *the* way. Mind is to be rendered free and immune from all shocks. Ever calm, happy and cheerful ! Every leisure is to be utilised for a flight in spiritual land. Every minute is precious for a Yogi. Every second is precious for a real Sadhu. Time is fleeting away; therefore, let us stop *un-Yogic* thinking. Maintain Yogic introversion all throughout. No holiday from Sadhana; no reserved hours for Sadhana; regular, constant, unceasing and in various ways. No reflection of past. No anticipation of future. Always in the present, immediate present.

Plug your ears smoothly with clean cotton during *Nada-Yoga-Abhyasa*. This is for the night-time practice. This provision will avoid shoulder-strain. Japa and Pranayam together, in equal proportion along with plugging, will help you. You can do that in the morning also, if you like and need.

Keep unceasing engagements please. Have unbreakable peace and tender devotion. Be deaf to the world. Kill curiosity. Strength, Beauty and Peace ! Feel it within thee.

Never sleep as others do. Lie down and meditate. Let sleep come through meditation. Beware that your thoughts don't loaf and roam aimlessly, when you lie down to sleep.

LETTERS TO SATYABRAT

Rishikesh. 2-1-56.

What is God ?

If I swear now that I would not utter His name, somehow, to my utmost surprise, His name would come to my lips.

Once a child, when born, was kept away from the society, in a jungle, under the care of a trained nurse, in order that he may not be taught or told about God. At the age of 18, he asked the nurse : Who made the sun ?

We sent him in seclusion in order that he may not think of God. We wanted to see, if at all there was God, or was it a conception, which one inherited from parents and was tutored by the people. But we knew that the child also felt that there must be *someone*, who created the sun.

We see around us a great universe. There must be *someone*, who created that. Beyond these forms there must be *someone* Immortal. This is how they inferred.

A few men grew impatient to *know* that 'Reality'. They renounced the world, led a life of great introversion and rigorous austerities; until at last, they came to know of that Light of lights. Them we call *Seers*. Aspirants, seeking Truth, gathered round such Seers, who imparted Wisdom unto their disciples.

We first went to such Seers and bowed unto them in all reverence, because they were the torch-lights of Knowledge. With their grace alone we came to know something about our Master.

In our childhood we felt that there was nothing greater than our toys. When we grew a little more in age, we felt that there was nothing as significant as our dresses and society. Gradually, we came in contact with saints. Their divinities influenced our minds. We felt thus : even as air cannot be seen, various emotions cannot be apprehended, subtle vibrations cannot be perceived, likewise there is *something,* which too cannot be seen.

You might argue : The thing which exists, must be seen. If God exists, we must be able to see Him. Let me tell you : How can you see everything of the world ? There are certain things, which you can't either see or explain, but can feel them.

For instance, you cannot *see* fragrance, but you can *feel* it. An ant bites you, you cannot *see* the pain, but you can *feel* it. Even a blind person can *feel* it. Even if you do not have ears or eyes, you will definitely *feel* the taste of a Rasagulla.

Through eyes we *see*. Through ears we *hear*. Through tongue we *taste*; through nose we *smell*; through skin we *feel the touch*. God is beyond the reach of these five senses. You cannot touch Him with your physical hands. You cannot see Him with the physical eyes.

If we cannot see a thing with our eyes, it does not at all exist; it is all false—this is how you are arguing at this moment.

May I ask you : how many thoughts are coming to your mind at this moment ? Are you able to see them ? If not, do you dare to deny their existence?

Just as you cannot see thoughts, can't see the air, butter in the milk, seed in the soil, a tree in the seed, a hen in an egg, or a child in the womb, likewise there is *something,*

which you can't see and which is beyond the reach of the five senses and the mind.

In order to see a distant object, you must take the help of a binocular. Through binocular alone can you see two persons standing at a distance. You do not have a binocular; so you say, you can't see anyone. You must either believe me, because I have a binocular; or else, you will have to see them yourself by procuring a binocular.

If you do not have the inner vision or *Sukshma-Drishti*, go to the saints, who know the way.

Scientists say that there is a mountain as also a sea in the moon. Can you see them ? Either you must have a powerful *lens* to see all that by yourself, or else you must have faith in them, who proclaim the truth. Everybody doesn't possess that much of Inner Wisdom; therefore, one has to rely upon the Seers.

Right you are. There can be a few fools in this world; but how can the majority be foolish? If a few self-styled and frustrated intellectual *giants* deny the existence of God, I feel, I would only land myself in logical errors by accepting their faith. It is not that I condemn the atheists; but I have somehow come to feel that they are erring and erring terribly, in broad day-light, in denying something, *which they have never cared to search and seek.*

So, never entertain such thoughts in your mind as are hovering at present. Never say that you will not worship Him and do Sadhana, just because you do not see Him. So long as you do not have belief in Him, you will not realise Him.

In order to solve an algebric sum, you have to say *'supposing 3X plus Y is equal to 3'*, if the student argues with his teacher as to how *'3X plus Y was equal to 3'*, the teacher would only tell him to stop arguing and would insist upon supposing it in order to get a correct answer.

If while solving a sum we have to have faith in the supposed formulas, what to talk of solving this greatest problem involving God and His creation !

★

Rishikesh. 13-1-56.

You will have to awaken love for God. You may even meditate for the whole life-time without achieving any tangible result. The reason is simple, that you do not have love for God. What is the use of meditating on a *zero* or a *flower,* when the mind oscillates. You cherish love for the things mundane, yet you complain about failure in Sadhana.

What is love ? *Constant remembrance and awareness of the beloved Lord and a keen longing to unite with Him.* If there is no love in you, be rest assured that you won't have His Darshan. There is no fun in your going to Badrinath, if you fail to love God. Renunciation is a fun, Sannyasa a mockery, if the aspirant lacks in Bhakti. No man, who has no love for God, will ever realise the Divine Glory.

You can get everything in the world, except *Bhav* and love for Him. You can awaken that love from within yourself. It is already there. It is trying to find an expression. Pray unto Him to bless you with Bhakti.

Prayers should emerge from the bottom of your heart. Prayers must come out in the form of perfect self-expression. Prayers, that are true and *original,* are at once heard and accepted by the Lord. Borrowed prayers are not original. Classical prayers are not true. True and original prayer is that prayer, which represents your inner condition and is expressed in the language you understand well.

Prayer can't be taught in a school or a convent. I say, prayer need not be taught at all. Every man has in him the virtue of praying, which can be manifested by means of Bhakti. What one needs to know is that in him there lies a divine force, which, if awakened, can render anything possible. Beware that artificial, ambiguous, borrowed and mechanical prayers will have to be kept out of the list.

Prayers you have often heard in Ashrams, temples and in mass congregations, can be anything but *'prayers'*. They are surface superimpositions, which, when needed, dwindle into airy nothings. Such prayers belong to the department of intellect, while I wish to awaken *that* prayer, which is an expression of your inner *Bhav* and feelings.

Regarding meditation. I will initiate you into the Yoga of Meditation gradually. You should not be in a hurry. However, you have to bear in mind that Dhyana Yoga is the key. It does not mean that you have to put yourself under undue strain from now itself. At present *Sumiran* alone will do. The Sumiran Yoga will by itself culminate into Dhyana, when proper time comes.

Again, I don't prefer direct meditation. Dhyana is the seventh step of Raja Yoga. What about the preparatory Sadhanas ? Without practising preparatory Sadhanas such as Japa, Asans, Pranayama, Dharana, Nam-Japa, Nam-Sankirtan, Sattwic diet, celibacy, self-improvement, mental-balance, etc., you mean to say, I should initiate you into esoteric meditation ? Don't be in a hurry. Be patient and persevering, sincere and earnest.

Meditation should come upon the aspirant without any personal effort. It is only then that it will culminate into Samadhi. Please bear in mind that if the meditation is not spontaneous, as other thoughts are, its fruits will not be abiding.

★

Rishikesh. 28-1-56.

You have put a nice question, whether all saints can guide us or not, before they have got direct intuitive knowledge.

If you have not seen Kedarnath, first hear from one, who has seen it. You come to me and ask whether I have seen Kedarnath. May be that I have not seen the place. However, when I speak something about Kedarnath, there

is no doubt that Kedarnath is somewhere in the world. This is the first truth.

You asked me about Kedarnath and I told you that I had not seen the place. You went to someone else, who said that he had seen Kedarnath.

Thus, there are two types of saints. The first type is called *Brahma-Shrotriya*; the other *Brahma-Nishtha.*

He, who has heard from Guru and learnt from Vedic scriptures about God, is a *Brahma-Shrotriya.* We should believe him as well, because he knows about the Great Being. He, who has realised God and has direct intuitive experience, is called a *Brahma-Nishtha.*

Thus, you can acquire knowledge about Him from every *holy* man. This is the first step towards Yoga or communion.

★

Rishikesh. 15-2-56.

In order to have direct knowledge of God, you must plunge in Yoga-Sadhana. It is only then that you will realise Him as the creator as well as the *'Soul and stuff'* of the Creation.

God is not separate from the creation. He has expressed Himself in these creations. Even as from gold, many ornaments are made, the ornaments being nothing but gold in fact; even as from mud, various pots are fashioned, those being nothing but mud in fact; likewise, the creation is but His manifestation. It is not different from Him. Everything here is an expression of Consciousness-Absolute.

Ornaments without gold are nowhere. Pots without mud are nowhere. Similarly the creation is nowhere without Him.

Call Him 'RAM'. RAM means the one, who is immanent in all. He is Sakara as well as Nirakara, Saguna, as well as Nirguna, Vyakta as well as Avyakta. You can meditate either upon His Form or formlessness.

Nirakar and Sakar are one and the same. Whenever you meditate on your Ishta and merge yourself in Him, you forget *yourself*. Gradually the TWO become one, and thus you get the non-dual consciousness or *Adwaita-Anubhuti*.

If you consider God as all-pervading, you can see Him in any form. Thus there is no harm, if you consider Guru as God. First of all, know that He is All-pervading.

The other truth you should know is that God is omniscient, i.e. All-knowing. It means that God knows everything about time, space and object.

The third truth you should know is that He is Omnipotent. It means that He can do everything.

★

Rishikesh. 4-3-56.

Why this confusion regarding Sakar and Nirakar Upasana ? Did not I tell you that both are His attributes ?

If you are not clear whether you should do Nirakar Upasana or Sakar Upasana, you will not reach anywhere. You can realise Him by either of the two ways. These modes of meditation are not different at all. When your mind is merged in Sakar, Nirakar dawns automatically. Whenever you meditate on the photo of Ram, you get His Sakar *anubhava*. This is the first stage. Nirakar is the culmination of Sakar, while Sakar is acceptance of Nirakar.

Mind spontaneously and rapidly gets merged in a form. So a Bhakta meditates on the form of Rama or Krishna or Shiva or Guru. God reveals Himself in and through that very form. This is nothing but His Grace, that He, being Nirakar, comes into the sphere of mind for His devotees.

So long as the mind does not merge in Him, and so long as it does not forget its individual consciousness, God *cannot* be realised. Mind should lose its identity in God-consciousness. It is *then* that He appears.

Therefore, you should unhesitatingly choose one of the modes of Sadhana for consuming the individual consciousness.

★

Rishikesh. 7-3-56.

Asato maa sat-gamaya !
Lead me from unreal to Real !

Do you understand the secret of your luke-warm love for your Ishta Devata ? You haven't developed that much of attachment for Him, which you have for wife and wealth. There is no use of accusing Dharma-Sadhana, Guru-Mantra and God, if you have failed to develop intense longing to unite with Him.

Why does your mind swing like a pendulum ? It is not the mind which is to be blamed. It is you and only you, who has been doing Sadhana without Bhav and feelings. Did you ever try to channelise your dissipated emotions towards Him, who can consume them *in toto* ? You need a whip now.

You know that lady, who has been remaining on fruits and milk for the last 25 years. Where does she stand now ? There itself, from where she had started her journey 25 years ago. She still remains a slave of anger, greed, back-biting, crooked-mindedness, egoism as well as passion. Do you dare to say that she has derived any perceptible benefit by remaining on fruits and milk for 25 years ? No, no, Satyabrat, this is *not* the way. Please don't get into this rut and religion of old ladies.

So long as your mind doesn't rest in the centre and so long as it is not overwhelmingly emotional after Him, no amount of fasting, pilgrimage, Shastra-Adhyayan and Puja-path will confer divine experience.

I advised that lady, when she approached me for His Darshan, in quite a different way. I instructed her : DETACH and ATTACH, or Abhyasa and Vairagya.

It means this. Supposing a water-stream is flowing. You want to irrigate your land with its water. You will have to channelise the water towards your fields to be irrigated. So first you *detach* the stream from its original course; next you *attach* it to your fields by means of a canal. In the same way you have to *withdraw* your attachment from mundane affairs (Vairagya) and then *merge* the same in God-consciousness (Abhyasa). The mind, which is naturally inclined towards petty objects and pleasures, should be brought back every time it loses touch with the Centre. The thoughts, which naturally follow the twin-trend of attraction and repulsion —*Raga and Dwesha*— will have to be turned therefrom and be led towards the Seat of Supreme through the royal road of *Anasakti*.

Bhakti is a divine gift; it is given by Him. Unfortunately we have misappropriated the divine wealth in satisfying our worldly whims and fancies, passions and fashions. The Gift of God—which the Love is—has been consumed by wife, children, property, kith and kin, name and fame. Thus the man has lost the capital together with the interest. What remains with him now, is a bundle of Reserve Bank Notes; and that, by force of circumstances, he offers to the Lord at Kedarnath as *'Puja'*. Now let him *withdraw* the love from objects mundane (detach) and *direct* the same towards Supreme Lord (attach).

So you have understood, what I mean when I say *'Detach and Attach'*.

No use of fasting, if your mind is fast running after evil-mindedness. What is the harm, if you eat and drink well and lead an inner life of purity and peace ? A non-vegetarian friend, with altruism in his head and hands, and sacrifice in his every nerve, is by all means better than that vegetarian and self-styled Pundit, who is engrossed in black-marketing, adulteration, exploitation and anti-social activities. Therefore, it is better to *be a simple man with noble virtues than to be a nobleman with ignoble vices*. Then what ? Be a man of God, friend of all, brother of all believers and a master of your own self !

Tamaso Maa Jyotir-gamaya !
Lead me from darkness to Light !

The moment I was closing this letter, the Lord's Upadesha flashed into my mind at once, wherein He sums up the teachings of Gita before His beloved disciple Arjuna. These are the lines :

"Having renounced all the notions of AVIDYA, come unto me alone for shelter; I shall make you free from all sins thereof; ye, worry not."

Please note *'come unto me alone for shelter'*. Here the Lord asks us to lay down all the burdens at His feet. Yes, total surrender He means, where we not only yield by the pressure of circumstances, but also voluntarily go to Him, with *hands folded,* head bent, ego surrendered and heart divinised.

So long as the wife does not submit herself to the husband in her entirety, she cannot be close to him to the extent she expects to be. When she submits herself entirely, she undoubtedly gets complete right over him and all that belongs to him. The secret of this *'gain'* is hidden in *'totally giving'* the things of fleeting values against the *'thing'* of absolute value. Yes, you give yourself; and you not only gain Him, you regain yourself also.

The sea tells the river : Oh darling ! if you want to become one with me, you will have to merge yourself in me and lose your individuality. In the same way, if you want to gain Him, you will have to take back all the attention you have given to the world and offer the same unto your Beloved. No sooner you offer your attention unto Him, that the Yoga of Meditation manifests in full.

Give the gold to devil, but spare love and attention for Him. He is not in need of your gold, plantains, or sweets. He is feeding infinite Universes from *that* time. The only offering to be made unto Him is your attention and love. Unless you turn the gaze from the fleeting shadows and fading beauties, you cannot expect redemption from sin

and misery. Unless you turn the gaze from worldly pleasures and skin-deep lust, how can you be happy and peaceful? How can you gain the best by slaying your own soul ?

You are a traveller sitting on a train bound for Delhi. Many stations will come on your way, no doubt; but you should not get down at any of these stations. Remember that you are destined for Delhi, and nowhere else. The duties, you render to your wife and children, cannot be your ultimate destiny. However, you *have* to travel through these wayside stations in order to reach your destination. You have to discharge your duties side by side with your spiritual Sadhana. Should you consider these stations your ultimate goal, you will be left alone on the platform quite shelterless and ignored. *Pravritti Marga* is the Path, which leads the Jiva to its ultimate destination. *Nivritti* is an attitude of being ever aware of the goal, which the *Moksha* is. Ye, walk upon the path of life with perfect awareness of your spiritual destiny !

Work you must; for, there is no other way. One has to work to live and support his family. This is the first step on the stair-case. As soon as the foot reaches the next step, let one take off the first foot from the last step and place it on the next one.

So, the way is love and surrender. Now you can meditate on Him. This is Bhakti Yoga. Bhakti Yoga is the way of communion through love and surrender.

Let one call Him as lovingly as a wife would call her husband or the only son.

Let one remember Him as a lady would remember her precious golden necklace presented by her husband on the wedding night and which was stolen a few minutes back.

Let one have such desire for Him in his heart as a lady would have for showing to her friends the fine nylon sarees sent by her husband from foreign places.

Neither in temples, nor by ringing the bells and blowing the conches, nor even by waving the *Arati* and clapping the

hands does one see Him; but verily, it is love, a dynamic and creative type of love one holds and nourishes in his heart, by which he sees Him within as well as without.

Mrityor-ma Amritam gamaya !

Lead me from death to Immortality !

Yet another step towards surrender ! And I believe most of your doubts will be cleared.

Why should you bother about the house-repairs, when the landlord is already there to do it for you ? This is His temple; let Him do as He likes. Surrender will have to be backed by this attitude.

In the same way you should always bear in your mind that not only this body, but your wife and relatives and property also are His gifts. Not for a moment should you forget this fact that He alone looks after all your needs. This attitude will not only remove worries and fears, but it will also bestow immense spiritual stamina.

Why do we suffer from insomnia, headache, blood-pressure and similar other diseases ? Don't you think that because we lack the necessary quality of perfect self-surrender ? I believe that there is something by following which we can remain at ease mentally as well as physically. You might call it *Anasakti;* I call it *Atma-Samarpan* or self-surrender. Anyway both are the same.

The art of surrender is a virtue by itself. It must be complete. It must be cent per cent. Half-hearted surrender is no surrender. Verbal surrender is no surrender. Surrender born of love is abiding and real.

★

Rishikesh. 26-3-56.

Individual consciousness cannot be consumed by either of the two modes of Sadhana, if one lacks divine love for his Ishtam.

Therefore, you should first of all develop love for Him. Divine love is realised through the grace of God and the blessings of Saints. You can develop it through Sakam Bhakti also.

Those who practise Nishkam Bhakti, do not have so much of intense love. They are so dull and emotionless.

Sakam Bhakti is not inferior to Nishkam Bhakti. It develops love for God. When your desires are fulfilled, your love for Him gets intensified. In course of time, you will give up Sakam Bhakti of your own accord and start loving Him for the sake of love.

Those who meditate upon Him for the sake of realising some desired end, get merged in Him sooner than those, who meditate on Him for nothing. Those who consider Nishkam Bhakti as superior to Sakam Bhakti, do not know *the* truth in essence. You can get *Moksha* even by practising Sakam Upasana. You can get Nirvikalpa Samadhi as well through Sakam Bhakti. It is a matter of one's experience and knowledge. You should totally give up the belief, that if you meditate on Him with Sakam Bhavana, you will not get Moksha. There is no necessity for you to change the course of your *Bhavana* and Sadhana. At the point of merger, Sakam culminates into Nirakar.

Please go on with your Sakam Upasana without hesitation. In due course it will surely consume the individual consciousness and culminate into Nirakar.

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Rishikesh. 8-4-56.

Do you wonder as to how Sakar is consumed by Nirakar ?

Still I don't blame you for this doubt. Sectarian preachers have caused a great confusion with regard to this point.

I personally know that meditation on a concrete object leads one to Nirvikalpa Samadhi. It is like this.

We can give any or a particular pattern to our mind. We can shape it either in the pattern of a woman, or a man, or a pot, or a watch, or a boy. When we meditate on Krishna, our mind assumes the form of Krishna, which gradually gets consumed in Self-consciousness resulting in Nirvikalpa Samadhi.

When the mind merges in the form of Ishta Devata, the sense-consciousness is withdrawn. Unified consciousness of mind is awake. This too perishes when astral and causal awareness are merged in the *'thing-in-itself'*.

Selection of the form of meditation must, therefore, be based on love. That is to say, you should select that object for meditation, which would at once magnetise your mind and compel it to withdraw itself from all other objects.

Perfect introversion is really possible when the mind has a better object to dwell upon. Better object is that one, which the mind can comprehend with interest and intensity. Scattered extrovert tendencies of the mind can be easily collected and united around an impressive form. Mind loses its grip over objective consciousness, when the object of meditation is lovely, interesting, attractive and fitting into the individual psychology.

Meditation on a *form* is nothing but Nirakar Upasana. When you meditate on Ram, it is meditation on your own Soul, which is Nirakar. The Sakar is left outside. What you have in you now, is a mental form. Your Soul alone manifests itself *through* that form. Thus Sakar Upasana is but a form of Atma-Upasana.

You can meditate on Sakar, say a stone. That is meditation on Atma. *Truth is within you.* Outer form is a basis for mystic flights in unknown lands. So go on meditating on one form until the mind merges in the wake of Higher Consciousness. You will know the Truth yourself. If nothing appeals to you, select OM as a basis for *Dharana*.

Saharanpur. 30-4-56.

He has given you such a capable body and mind. Man is the most beautiful and privileged creation of God. If He felt that man needed some more of beauty, he would have given him that too. But it appears that He was satisfied with man's mental perfection and psychic capacities.

The aim of your life is Self-realisation. It is better to be born as a dog or a monkey than that man, who leaves the world without realising Him. What is the difference between such a man and an animal ?

You will have to be sincere. You will have to give up hypocrisy. You go to temples and take His name twice a day. You feel as if you have discharged your duty towards God; while it takes you whole day in discharging the duties towards your family and society. What a pity !

★

Delhi. 28-5-56.

Pain and pleasure may come on your way. The clouds of calamities may eclipse your inner shrine. But with nothing should you barter the peace of your Soul. He alone, who considers pain and pleasure as passing clouds and is always aware of his Goal, will be really happy.

You should have intense *Lagan* for realisation. Keep your Goal before you. It is not compulsory to sit at one place and take His name. On the other hand, your whole life must be dedicated to His awareness. Every act of yours must become His worship. Whenever you get time, merge yourself in His Sumiran, introvert your tendencies, peep within and experience joy.

Whenever you are free from occupations, try to feel that your body is becoming lighter and that you are experiencing pleasantness, thrills and serenity within you. You can't surely get such thrills from any of the worldly objects. Real life is the life in Service, Bhakti and Yoga. Our eternal abode is the seat of Brahman. We all are pilgrims here.

God is in everything. He is in Guru, in a stone, in Rama, Krishna as well as in all. You can worship Him in any form you like. I have allowed you to worship Him in any manner possible. When the mind is merged in one *roop*, the Light in us manifests Itself.

Here is the difference between yourself and a saint. Certainly a saint has not descended from heaven; but he has unlocked the great *secret* and opened the *knot* through meditation. He has been able to peep inside and become one with God.

★

Delhi. 21-6-56.

Get up at 4 in the morning. Take a cup of tea, if you feel drowsy. Do Pranayam for a while without retention. While you inhale, feel that purity, love, fearlessness, Vairagya, etc., are entering in you. While you exhale, feel that jealousy, hatred, impurity and fear are going out of you. Sit straight in all attention; don't take support of the wall. Sit in Padmasan, if you can. Chant a few Kirtans loudly at first. Then repeat your Mantra in beads. Japa-mala arrests extrovert consciousness. It locks the mind.

Don't postpone this item for old age. There is no guarantee that you will live for 100 years. If there is a war in 1964 ? There is no surety of one's life. You cross the road; a motor-truck over-runs you; you talk to your friend; next moment you are down with heart-attack. I advise you, therefore, to take to spiritual Sadhana now itself.

Merge your mind in Him through Japa and Dhyana. Bring His Divine form on your mental plane. Pray unto Him in all love. Open your heart unto Him. Don't lock it with a big Godrej lock. Love is the key, which will help you to open the lock. It will open the door of the cage, in which is enshrined the *Golden Bird*. The pathway towards it is Sadhana. The strength to reach the cage is love. The key which opens the lock, is concentration.

If you suffer from constipation, you will have headache, fever and all sorts of diseases. In the same way if you suffer from mental constipation, you will be unable to sleep. You will feel restless, dull and depressed. You will be worried and shocked.

How do you cure physical constipation ? By taking Purgo-lax or fruit-salt. Thereby the constipated matter is thrown out of your body. Now you have no fever or any other physical complaint. You feel alright, very light and healthy. In the same way whenever you suffer from *mental constipation,* give a purgative to your mind. Prayer is the purgative, which removes the fermented filth out of the system. It means that you should not hide anything from Him. Speak out everything unto Him. Ye, go to Him all-naked and all-empty. Though our beloved Lord knows everything, still we have to tell Him in order to empty our minds of the filth. Place before Him all your defects and actions. If you hide your emotions and desires from Him, you will have to go to a chemist in order to purchase Saridone or Anacine.

Prayer is most effective medicine, which won't cost you anything. Feel as if He is standing before you; you at His feet, kneeling down and saying unto Him all your troubles, Karmas, accomplishments, emotions and worries. Let it take one, two or three hours even. You will see that a lot of mental burden has been taken out of your shoulders.

Great difficulties confuse us. Clouds surround all over. Criticisms create restlessness. But with all that if we sincerely take His name, adversities will pass away like winter-clouds. We will be able to maintain high-rate stamina and a balanced mind. We will not be puffed up by prosperity, nor shall we be disappointed in forced austerities. Take this Divine Anaesthesia.

Do Nam-Sankirtan along with your family-members in the evening. No pomp and show. Just sit together and sing His glories. There definitely is a great power inherent in His Name. Do experience it.

Delhi. 3-7-56.

A home, where there is mutual peace, where husband and wife do not quarrel, where bitter taunts and harsh words are totally prohibited, where husband and wife respect each other at every step of life, where every family-member knows to *'forget and forgive'*, where every affair is treated in spiritual light, verily that home—is really a heaven on earth, a lovely divine garden laden with beautiful flowers of eternal fragrance.

Bring peace in your home. Keep the garden of family ever-green and fragrant. Re-organise the scattered patterns of your home. Rebuild your house on the strong foundation of love, peace, unity and strength. Let everyone of you have a different flute, let the tunes of all be the same. If everybody starts playing different tunes, there will be a mess. Both of you should have one aim of life and help each other for its fulfilment. Try to understand each other. Never exchange harsh words. No bullet can really kill a man, as the tongue does it.

God is all-merciful. He forgives us for any number of times. Even a thief can become a saint, provided he makes a thorough change-over in his life. A public-woman also can reach Him, provided she surrenders her entire being at His feet. Such instances are too many to be quoted here.

Never take into account the past history of a saint. See what does he tell you. It is very difficult to understand them. We mortals have got a very bad habit of finding faults with others. We make the first mistake and ignore the important thing.

We can change our lives by changing the mode of our thinking. As you think, so you become. Whatever you are today, is what you thought yesterday; and, what you will be tomorrow is what you think today. Surely a man becomes great not by anything, but by his Karma and Swabhava (behaviour and nature).

Katrasgarh. 29-9-56.

The religion, the spiritual life, the philosophy of Sadhana have nothing to do for the life hereafter. These things are meant for this life, to better this stage, to decorate this platform. If religion cannot solve the problems of this life, reject it. If spiritual life cannot afford to bestow peace to the soul of this body, dash it off. And, if Sadhana cannot enrich your present existence with beauty and health, success and gold, kick it off. We do not want these things at all, if they are only for PARLOKA. I love this life. I care to make this existence better. I wish to make this body hale and hearty, this mind quiet and peaceful. I love men, more than they love stone-gods. The more I mix with the people, the more I have begun to love them. Love is a greater force than the Law of Religion. If water cannot cool your body, food cannot appease your hunger, love can do that.

Thus the children must be given the message 'BE UP AND DOING'. Not even a single moment should they waste in useless pursuits. They must become adventurous and enterprising. How long can they depend upon one. Let them strengthen their will-power, decide something finally and plunge day and night. Success knows no rest. Life needs no procrastination. Death is a challenge, a warning, a call to get ready to face the realities of life, which are so thrilling, so romantic and so new.

Truth for today : In you there is that phase of Consciousness, which is to be discovered. That consciousness is a part of Cosmic Consciousness. It is the source and store of All-Knowledge, Power and Wisdom. That Consciousness is by Faith and practice.

Wisdom is just the manifestation of your own Self in deep Samadhi. Iswara is just the manifestation of your Inner Consciousness.

Keep on supplying *this* oil to *that* lamp, wherein is burning *this* Light in all its Glory and infancy. Let the Light enlighten your Soul.

Fort Monghyr. 28-12-56.

There is none who denies the Supreme Creator of Universes. Scientists too believe in a conscious and sentient cause. But belief itself will not better the scheme of life, will not divinise the life which is beset with baser elements.

The mere fact that we aim at bettering our earthly career, is a sufficient evidence that we live with God—not merely believe that *He is*. God-faith is not a belief; it is a system of practising the ideals. What is the good of my presistent declarations about the existence of God, if my life doesn't express it.

And, I think that the best method to work with both believers and non-believers is to be honest and spiritually silent. But this silence may not be interpreted as something which denies God. Satyam's affirmative noddings to both may be understood as frank admittance of the inability of finite mind to deny or accept non-empirical Truth. Rather, my *'yes'* to both signifies the indescribability of His Status, Experience and Reality. Please remember that *'yes'* about God, as also *'no'* about Him are neither contradictory, nor even two antagonistic attitudes. Both *'yes'* and *'no'* are two different attributes of Him, whom they visualise either positively or negatively.

Hence, this philosophical compromise should unite different faiths, so that all may conjointly understand Satyam; of course, without losing their own stuff of faith. Well, we have to disagree with the views of hedonists, epicureans and animalistically demoralised individuals.

The best way to bring them round is regular training of Yogasanas. Of late, Satyam has come to realise this. Many careless individuals have taken to spiritual life, just because they came to me to learn Yoga Asanas. Even those who hated spiritual life, but suffered physically, came to me and still come to get themselves Yogically trained.

You know what I do with them ? I regulate their life itself. You see I am not so much worried in pushing a

science, inasmuch as I am bent upon preaching a 'Way of Life'—Dharma I mean.

Those who are suffering, may come to me. Those who wish to know Him, may come to me. Those who love me, may come to me. Those who deny God, may come to me. Let them surround me in any manner they like. I will give them a *'way of life'* which will be practical, divine and trouble-free. And, thus we end the logical discussions about God's existence and absence; for, both are His attributes—and attributes are inseparably integrated with the object proper. Satyam is not wavering. He is only adamant in frankly accepting the conclusion of Upanishads.

"The Sun does not shine there, nor do the Moon and Stars" etc.

"The speech returns not finding Him" etc.

"Not this, not this" etc.

No honest man has ever boasted that he saw God, although we infer that a few such souls would have had twinkling and lightening glimpses of the Reality somehow. Hence, let us not be speculative and visionary. On the other hand we must be immediately practical, careful, divine and honest.

★

Jamshedpur. 12-4-57.

The bodily ailments are great obstacles in spiritual path. The common and main disease, with which the majority of the world's population is suffering, is constipation, which is the root cause of all sorts of dangerous diseases. Amongst other obstacles, the stomach-trouble really hampers the progress of the aspirant towards God-realisation. In advanced age, this gives all the more trouble, if proper care is not taken. Besides regulated and light diet, I suggest for you a few Yogasanas; and if you perform them regularly for at least half an hour daily, I am sure you will enjoy

good health and long life, peace and prosperity. (Book on Yogasanas published separately. Available with **Ma Yogashakti, Chapra, Bihar).**

★

Raipur. 2-7-57.

I had thrown some light on Yogic Asanas in one of my letters. Now I suggest a few Pranayam-exercises. If you practise them regularly and systematically, not only will you have a better health, but that would also help you in concentration and meditation. Pranayam goes hand-in-hand with Yogasanas. By regular practice, you can maintain a higher standard of health, vigour and vitality. Its practice regulates the action of heart, lungs and brain. It promotes digestion and circulation of blood. These combined with Yogasanas, remove all sorts of diseases and bestows most wonderful health to the practitioner.

Breathing plays a very important part in maintaining the body in sound condition. These days our friends do not realise its importance. Hence their bodies decay untimely, their breathing being irregular. If one controls the breath (Prana), the mind is also controlled. If the mind and the Prana are both kept under control, one gets liberation from birth and death and attains immortality. There is intimate connection between the mind, Prana and senses. In short, the Pranayama is the control of the vital forces of the body. It is the regulation of breath for having perfect control of life-current.

The first step is to master the Pranas and the next is Pranayama. You need not wait for practising Pranayama till you get mastery over Asans. That pose is best, which can be kept for long comfortably. Practise Asans; and side by side you can practise Pranayama.

You will have good appetite, cheerfulness, strength, courage, vigour, vitality and good concentration of mind. There should be no strain in Pranayam. Whenever you feel uneasy and depressed, you may practise Pranayam. Inhale

and exhale very slowly without making any sound. The practice of retention produces heat, as well as increases the span of life. The mind gets one-pointedness after the practice of Pranayama. Body becomes strong and healthy, free from all diseases. Mouna should be observed during the practice. Take light diet; observe Brahmacharya.

Pranayam may be practised in a dry and well-ventilated place, twice a day, morning and evening, on an empty stomach. Do not take bath immediately after Asanas and Pranayam. Wait at least for half an hour. Do not wipe the perspiration with the towel; rub it with your hands. Do not expose your perspiring body to chill and cold air. Be regular in the practice. Take Sattwic food.

In the beginning, you might feel peculiar sensations for which you should not be unnecessarily alarmed and thereby give up the practice. I am sending you a book by separate post for further guidance and practice.

(Book on Pranayam available with **Ma Yogashakti, Chapra, Bihar).**

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Raipur. 1-8-57.

In my previous letters I had suggested you a few important Yoga Asanas and easy Pranayams, which, I am sure, you will continue sincerely. You will not only get rid of physical complications and enjoy sound health, but you will also experience a strange peace of mind. Every disorder in your nervous system, metabolism and respiratory system will vanish.

If, however, for some reasons, you cannot find enough time for Yoga Asanas and Pranayam on any day, you can practise a few rounds of Surya-Namaskar. This is a dynamic form of worship of Sun, the source of Cosmic Energy.

Surya-Namaskar is practised exactly at sun-rise, with the body exposed to the Sun-rays. Abundance of health-

giving sun-rays revive the cells and other systems of the body within a short period.

Regarding the method of doing Surya-Namaskar, I am sending you by separate post a small booklet. (Published separately. Available with Yogashakti, Chapra, Bihar).

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Delhi. 8-11-57.

Pre-planned Divine arrangements and ordinances can't be written off. There is no escape for individual freedom. It is always better to dance with unseen tunes and feel happy under all changes and disposals.

Divine steps are mysterious. We, who are plunged in Avidya, cannot make out anything of His plans. To us, His plans seem to be whimsical and His orders beyond understanding.

A Bhakta has full faith in Him. He will accept His arrangements as a form of Divine Grace. Real devotee does not murmur, complain or grumble over past.

★

Delhi. 22-11-57.

If the Soul is *Sat-Chit-Ananda,* why should He be victim of sorrow, misery, worry, conflicts and other forces ? We repeat *'Sivoham'* which means, *'I am Siva', 'I am that Ananda Swarupa Atma'.* Why does this blissful Soul experience sorrow and joy ?

Such questions arise in the minds of many people, who want to know the real implications of the Soul and Its nature. The answer in brief is as under.

Just as a King, in dream, sees himself as a beggar, while in reality he is a King, in the same way this Soul imagines the feelings of sorrow and joy. This is what our Scriptures say.

When this Soul is All-joy and All-knowledge, why then this delusion ? Why does It mistake Itself for something else ?

I sleep at night and dream that I am a *Grihastha,* when, in fact, I am a Sannyasi. I know the truth only when I wake up. So I was a Sannyasi, and I am still a Sannyasi; however, just for some time in the middle, I did not know that I was a Sannyasi. Similarly, I am Atma in fact, though I have *somehow* forgotten my Real Nature.

The question then arises as to why is this Soul deluded ? Why and when did this delusion cover the Soul ? Nobody can properly answer. All Vedas and Shastras are silent about this question. We can simply say that the Lord Himself is just playing a wonderful play.

If you insult me, I will definitely feel bad, because my Indriyas are receptive to it. Once I sleep, even if you insult me, I will not be affected by it. So this Soul, when connected with Maya, experiences sorrow and joy, and becomes as it were a victim of the positive and negative charges of Nature.

The electric bulb shines, while the fan stands still, although both are connected with the Power House through wires. Why ? Because the bulb is plugged and the fan stands disconnected. In the same way, when we plug ourselves with the world and its objects, we are affected by them, and consequently we experience sorrow and joy.

Where is the root of sorrow ? They consider sorrow to be *Anadi.* But in my opinion, the root of sorrow is not far from us; it is in us. It is rooted in our minds and Indriyas. If we control our mind by Yoga, or surrender it unto His Lotus feet, our miseries will come to an end. Through five Gyana-Indriyas and five Karma-Indriyas together with *Manas* and Buddhi, Chitta and Ahamkar and Pranas, we experience the past in the form of joy and sorrow. When the Jeevatma connects itself with these 19 Tattwas, It becomes the experiencer of all sorrows and joy.

This body is a *Kshetra* and there is one *Kshetragya* in it. This Kshetragya is Siva, Ram, Sat-Chit-Ananda Soul, call it by any name you will. When this Kshetragya identifies itself with the Kshetra and its essential factors, it experiences all that happens with the *Kshetra,* i. e., the body.

Take a fresh cocoanut; break the shell. The inner thing *(kernel)* also will be broken. Now take another dry cocoanut and break it. The shell will break, but the inner portion will remain unaffected. Why ? Because the kernel has now detatched itself from the shell. Even so, if we disidentify our Soul from the body, we will not be affected by what happens to the body.

Take another example. Ramesh and Suresh are unknown to each other. Someone dies in Ramesh's family. Suresh will not be affected by that death, because he has no connection with Ramesh. Next year the daughter of Suresh is given in marriage to Ramesh. Now onwards Suresh will definitely be affected by every event occurring in Ramesh's family. Why ? Because he has connected himself with them. In the same way the Soul has identified itself with the Prakriti since time immemorial.

What then have we to do is to disidentify the Soul from the Prakriti ? Just as we separate butter from milk, or rice from its chaff, in the same way we have to separate Purusha and Prakriti-Tattwas through Sadhana. Even as we take out pig-iron and steel from the raw material with the help of blast furnance, likewise we have to separate the *Real* by removing the unreal matters aside, with the help of Yogic fire.

Just as we separate the gold from gold-stone by setting aside the non-gold elements, in the same way we have to detach and discover the Soul which is lying dormant in the folds of Prakriti. The method is Sadhana.

Supposing you go to a jungle. There a lion passes in front of you and goes away without inflicting any harm to you. All this is over, no doubt; but what will be the state of your mind ? Full of fear and intense fear ! You will

continue to see the imaginary lion before you. His teeth and terrible face will come before your mind as real as anything. This is the *Laya stage* of Chitta.

The husband of a young lady died. Even then she used to feel as if he was with her, and she used to feed him. Her sons said that she herself ate the food for two persons. Of course, she has come to know the right affair now.

This is an example of *Tanmaya-stage* of mind, when the mind has merged in one. Until we do not merge our mind, the Prakriti and Purusha will not be separated. The swan bird is well-known for separating water from the milk. This bird is said to be white and acquarian. Its dearest abode is *Mansarowar* or the mind-lake, which is situated in the vicinities of *Kailash*. I have seen the bird. I have known it in full. I not only know *Hamsa*, I know *Param Hamsa* also, who is the Master in the art of separating milk from the water, or Consciousness from the Matter.

When you go to *Burning Ghat* at the dead of night, you feel as if there are people all around, as if there are many sounds coming from a distance, and as if some ghost has come. At this fearful juncture the state of mind is possessed by an intense belief and fear. So you see a figure as clear as anything.

In *Isavasya Upanishad*, we read that the face of Truth is covered with a golden cover. Yes, this All-Blissful Soul is as if covered within three curtains. We have to tear off these veils. There are three veils and seven doors. Beyond *these* three and *those* seven, is the field of Atma or Purusha, where there is infinite Light and Bliss. So long as we do not know these three veils, those seven gates and that Inner Purusha, and so long as we do not realise that there is a great Power in us, we cannot get rid of sorrow and miseries.

This Soul is Nirakar *in essence*. Its name is Siva, Ram, Atma, etc. This Soul lives within the folds of Prakriti. Around this Soul, there is an extension of Consciousness upto many crores of miles, where Narayana sleeps. One who has entered into *Satya Loka* by dint of Sadhana and

has raised his Soul high in the *sky*, knows and sees Lord Vishnu in *Ksheer-Sagar*. He sleeps in limitless ocean.

What I want to tell you is that this body is not only as much as you see. Beyond the phases of perception and experience, we have seen in it an infinite power. Within the folds of the body, there lies the Powers of Homogeneous Consciousness.

The Consciousness is hidden beyond seven gates. You have to discover the Soul in the Eighth. Unlock the gates one by one. Lo, He is there. Soar high in the sky. Climb those stair-cases, which are seven in number. Beyond the seventh is a *temple* resplendent with Lights, equivalent to infinite Suns. There is a pure bird, sitting over a thousand-petalled Lotus—silent and sweet. And, know it again through me that *this* temple is in you; and this bird is within *that* temple.

Our Great Upanishad tells us that "the one *who* stays in me, *who* is my essence, but *whom* I don't know, and *who* governs me from inside, is the Soul, inner Ruler and Immortal." This proves that the Soul is *in* this body and not *the* body.

How to realise this Purusha ? How to reach upto It ? By controlling the mind. How to control the mind ? There are various methods to control it. I will tell you the best and easiest method.

When a box of precious ornaments is lost, we become introvert. When there is some great problem confronting us, we do not even notice our surroundings. Many people pass by, but we see none. This introvert condition is available to everybody, who knows its technique. When a lady does some stitching work, she sings lullaby to her baby; her hands automatically move; side by side, she talks to her friend about her home and family. This shows that work *can* go on even if our mind is introvert.

In order to get one-pointed introversion you will have to know the method of concentration and meditation. Once you know the method you can very easily practise it.

Gradually the mind can be brought under control. Meditation perfects the process of splitting of Purusha from Prakriti. It is like this.

When we perfect meditation on Rama's picture, we can see Him before us as real as anything. The Nirakar *becomes* Sakar. The Consciousness is separated from Matter or *Prakriti*. The mind doesn't exist at this moment. When you concentrate on Him, you actually concentrate upon your Atma, which reveals Itself before you in your cherished form. It is your Atma, which comes to you from beyond the seven gates. It is the *Swan of the Temple,* which is seen by you in the medium of the Form you meditated upon.

When you are in Samadhi, the seven gates get opened; the veils are rent asunder. That is the reason why I ask you to meditate. No sooner the mind merges and the meditation is keen and progressive that the Soul begins to express Itself. Lo, the Light is seen clearly. That same Soul, which makes your body and mind work, comes before you as *Sakar*.

Bhakti is a simplest way of manifestation of Nirakar Soul. This Soul, the Great Power dormant in us manifests through Sattwic, Rajasic and Tamasic forms. Sattwic materialisation gives Peace, Bliss and Moksha. Rajasic and Tamasic materialisations react upon a Sadhak and cause misery, pain and even death sometimes.

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Raipur. 28-2-58.

In my last letter I had dealt in great length with your questions about the real nature of the Soul and the method to obtain permanent bliss through meditation. Now I am giving you some hints on the subject of concentration.

You know how to get permanent joy; but at the particular moment you forget everything. A blind man wanted to catch a running calf. He himself fell down. But once he regains his eye-sight, he will definitely catch the calf, sooner or later.

In order to retain and experience that joy you must have strength. The divine bliss and joy demand inner strength to bear it. You do not get that joy because you have not prepared your mind. So long as your Indriyas wander in the objects, you will not get that bliss. So long as the Gopis are engrossed in their family-affairs, they will not hear the flute of Krishna. Simply saying that you are Blissful Soul, will not do. You might go in silence and think over it and believe in it that you are not this body, but the Soul, you are not the horse, but the master. You might as well develop a little faith in it, but by mere saying that you are Bliss-absolute, you can't become that. You must possess required qualifications. So when you assert that you are Blissful Soul, etc., you must live upto your claims. You must realise it. You must experience it.

You know, the Jiva has four phases of consciousness. First phase of consciousness is sense-consciousness, i. e. *Jagriti*. Second is subjective consciousness *(Swapna)*. Third phase is dormant consciousness, i. e. *Sushupti*. Fourth is *Turiya* or Super-consciousness. Beyond this is *Turiyateeta* or transcendental Consciousness. Yogis have witnessed these phases.

Experiences and motions of objective consciousness are dependent upon senses and mental activities. Perceptions of subjective consciousness are reflective projections, dependant upon objective experiences. They can be experienced within our own selves, because of the subtelity of mental vision. You can see even the biggest objects within you in a very subtle form. Dormant impressions are projected and reflected upon in dreams. Dreams are manifestations of *Samskaras*. Samskaras are born of experiences. Experiences are born of actions—*Karmas*. Thus numerous impressions of previous incarnations also are manifested in dreams. So, we see hitherto unseen things also.

Subtler than dream-consciousness is Sushupti-stage. The individual consciousness becomes dormant and is temporarily suspended because of the inactive conditions of senses and mind. However, it doesn't lose self-conscious-

ness even at that stage. It becomes free from sense-experiences just for some time. It contains in it the seeds of re-incarnation. It maintains in it the usual link of individuality. There is no loss of the seeds of objective consciousness in this stage of Jiva. There are all possibilities for the revival of continuous individual consciousness.

Turiya is Samadhi. It is that fire, wherein all impersions, dormant in an individual, are burnt *in toto*. Not only total merger of mind and its Vrittis, but total annihilation of every super-imposition also takes place during the Samadhi or Turiya. No possibility of re-manifestation or re-incarnation of individuality is allowed to exist. Veils after veils are rent asunder. Lands after lands, phases after phases of individual consciousness are transcended. The Yogi soars high, goes on taking mystic flights from *Bhu-Loka* to *Bhuwar-Loka,* then to *Suvar-Loka, Mahar -Loa, Janoloka* and *Tapoloka,* until he reaches in *Satya-Loka*—the land of Reality.

The Yogi gradually awakens his Inner Consciousness. He tears the first veil of sense-consciousness and thus ascends to Satya-Loka, which is in the Soul. Satya-Loka is the aim of all Yogas. It is reached through Yogic concentration, meditation and Samadhi. It is only here that the Purusha stands separately in His Divine Glory and Divine Power. It is here that He exclaims : 'I am Bliss-absolute; I am Knowledge-absolute; I am Siva; I am Ram; I am all. It is here that he really abides in his own Self. This is the Supreme Abode. This is the ultimate experience of all Yogas. This is that stage where the Consciousness is devoid of all dualities and erroneous notions.

So, your bottle should be strong enough, not to break, when the boiling water is poured into it. Let me tell you frankly that until you have concentrated your mind on one form of God by any method, you will not be able to realise the Atman. This is a great truth.

God is within you. I can accept any challenge of non-believers. It is the Light of your Nirakar-Consciousness,

which comes before you in Sakar form. Saints and great men have shaken the world from time to time with this great power alone; for, it is within everybody. The thing you want is already in you. It is outside also. But you will not get anything from outside. You will have to peep within in order to realise It. It is only then that It will be revealed unto you.

Whichever form you perceive in Dhyana, is just a *Sakar Roop* (materialisation) of your Nirakar Atman. Beyond the gross consciousness, there is astral consciousness. Beyond that even is Causal consciousness *(Karana Shareer)*. When a man is awake, his powers are limited. When his sense-capacities are withdrawn, the powers are proportionately increased. When he is emptied of all sense-capacities, sense-experiences and sense-vibrations; his omnipotence, omniscience and omnipresence find unlimited scope of expression, which hitherto were obstructed by impurity, distraction and illusion.

The above-mentioned threefold capacities are expressed in different degrees, depending upon the Yogic achievements of a Sadhaka. It is only when full-fledged Yoga is achieved that he wields these three Powers in full swing. These powers are achieved in different stages of Yoga.

Inner voice is one of the expressions of these powers. It is something which is beyond all conceptions of empirical knowledge. It is a compelling force from within. It does not require any basis for warning, suggesting and helping. It helps the Sadhak at every stage of life. It helps him to visualise future events beforehand. Inner voice is the voice of God, as it were, from heavens.

So this Soul in us is All-knowing and has greatest powers within It. Saints have adopted various methods to tap this immortal source of powers. The methods are well-known as Japa, Kirtan, fasting, pilgrimage, etc.

Concentration is the Key to open the gates of that Greatest Power. When you successfully concentrate on one Idea or Form, you enter in Dhyana. Whether you are a

devotee of God or an athiest, you can realize the glory through meditation. A person having faith in God can meditate on any choicest form of God, through which he will realise Him. An athiest also can be given a way to reach the destination. He can either meditate on a flower, or on a star, or on the tip of the nose, or between the eye-brows, or on heart and so on. He can concentrate on *Naad* according to the advice of an experienced Master of *Naad Yoga*.

So long as you don't realize your real Swarupa, you will continue to suffer from positive and negative charges of Nature; you will not experience that Supreme Bliss, which is your personal property. This is your first and foremost duty.

Day's are flying away. You have wasted so many years in vain. Whether you are a father, or a husband, you *can* walk upon this divine Path. This path is not only accessible to a Brahmin or a Sannyasi, every sincere soul can start on his pilgrimage to Peace and Power. Virtuous and saintly souls are ever ready to guide you at every step. The Path of God is the only Path. The Glory of God is the only Glory. All else is transitory and evanescent. Here is the way to maintain that divine happiness. Life is a wastage without God-realisation. Youth is a waste without Yoga. Intellectual achievements are futile without meditation. Prosperity is a curse without Peace. Manhood is a mockery without Brahmacharya. In short, you are dead without that Eternal Life.

To sum up, meditation is a pre-requisite to Samadhi. Concentration precedes meditation as an essential step. Concentration presupposes Name and Form for its basis. Thus concentration culminates in meditation; meditation terminates in Samadhi and Self-realisation. It is in this aspect that you will have to look at Yoga-Sadhana.

You may go to temples and discharge all religious obligations as taught by your tradition. But that alone will not help you to unlock the secret chambers. At the best they will maintain the brim of psychological condition.

However much you may sit for Puja, please note that lack of concentration will render all your efforts futile. It is always best to aim first and then shoot. There is practically no use of shooting in the air. So, you understand that intense practice of concentration is quite essential. It is only then that Real Bliss will be experienced by you.

I, however, don't discourage and demoralise your presupposed faith. You can repeat the name of your chosen Deity in any way you like, any where you like and whenever you like. But do it with Bhav, intense awareness and non-dual faith. Do it as you do your most important as well as serious work. Remember the Name as you remember your beloved and newly-wed wife. I don't stand in your way of social and traditional beliefs. I merely suggest you to effect a re-orientation.

Concentration is a faculty. This can be used in business, Office, as well as elsewhere. Concentration helps in improving the personality of an individual. Concentration is a permanent aid to success in every sphere of life. Concentration paves a way to intuitional flashes of discoveries in different fields of knowledge. It bestows keen insight and a ready-reckoner intellectual capacity. It *somehow* acts as a potential medium to unearth occult treasures.

In the end, I wish to bring home to your mind that the right and proper way to the attainment of joy and happiness is to regain the lost eye-sight by the practice of Yoga-Sadhana. Awaken thy God from within. Wake up, O *Siva,* from within, from *Kailash* and dance on the bosom of thy *Manas-Sarovar.* I know you as my Siva, my Inner Light, my Ram. Do Thou descend upon thy children !

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Bhagalpur. 18-4-58.

Pleasing others, swallowing the poison which one gives, is no less a Divine trait quite usual to Lord Siva. Why not then, we too live happily, easily and gladly in this life of various seasons.

One should continue the life of a householder, so long as he is wanted there. If he wants to take to Sannyasa, he must do Sadhana. So long as one has not entered in the plane of God-consciousness let him at least enjoy the life in all its fulness. I don't know, why we forget this that we have come to experience the bliss, of which meditation is a higher form, and the world a finite expression. Dhobi's dogs live neither with owners, nor at the river. Neither they live happily in the world, nor control the mind by meditation. Neither they do any Sadhana nor lead a fearless life of a householder.

The more one worries, the more he suffers. Boy worries about toys, a young man about woman, father about children, middle-aged men about fast deteriorating health, old about young, and still older about the forthcoming pangs of death and hell. Still we are in search of happiness. O brother, in the tree of *Babool* one wouldn't ever find mangoes.

Love is a divine force to annihilate worries. It is one of those heavenly drinks, which frees man from the thraldoms of dissatisfaction and spiritual unrest. Love—we have mis-spelt it. We say *'Lao'*—bring it. I say—*'Lov'*—take it. Love does not demand. It is a dedication. Love knows nothing but sacrifice. Yes, at the altar of love, I sacrificed my body, my soul, my all—all that I claimed to possess. *'Take it'* is the real meaning of 'love'. *'Give me'* is the watch-word of an exploiter. Love does not exploit; love only enriches. Love is the only fertiliser of the soil of life.

Passion is not love. Greed is not love. Romance is not love. Attachment or attraction is not love. Love is an innermost feeling of the soul. Love is a state when our soul relaxes its tensions, when strains and burdens have been set aside, and the soul of man rests in the blissful lap of *'someone'* divine. During meditation we can practise this love. When we are all alone (I mean really alone), we are with Him. When this condition has materialised, do you think, worries would still exist ?

Delhi. 24-12-58.

Nobody should be allowed to renounce, unless he has made remarkable progress in Sadhana whilst amist the congestions and responsibilities of life. A Sadhaka of this world is far more perfect than a Sadhu of Ashram. One can go to an Ashram for some time, that is all. What exactly one needs is to expand his angle of vision and understanding. Wealth, wife and children are not at all the sources of pain, neither their absence the foundation of happiness. Real trouble exists in our attitude.

Mind acquires various experiences through sense-mediums. Then it becomes powerful enough to overcome ourselves, more so, when aided by passion. It is then that an advanced Sadhak also is affected by the tempest. Passion for opposite sex is very hard to overcome. Then only come passions for wealth, name, fame, etc. Humanitarianism and devotion are sublimated forms of various designs of passion. Karma Yoga is a sublimated form of expression of suppressed passions.

There is something else, which can raise a Sadhak above this passion-mindedness. The safest measure to be adopted by such an aspirant, who can't overcome passion, is to get married and pacify the craving. Thus, in the cycle of evolution, he might get a better chance for uninterrupted Sadhana. Even while pacifying his innate passions in family life, he can sincerely take to the practice of Sadhana and make better progress than that man, who has missed marriage and yet terribly craves for it.

★

Raipur (Rewa). 10-1-59.

Difficulty in meditation is this : That the inner mind does not grasp that object which it doesn't love. It can recall a flower of your choice, more than it can think of a form, which it doesn't relish.

Meditate on Guru. This is the best way to materialise the Form in the mind first, then in your Consciousness, where it will at once become a Reality.

Stick to your Guru-Mantra. That will give you all you pray for. *Maha-Mantra* and *Maha-Mrityunjaya* and other Mantras will form the basis for the prayer at the end of your Upasana. Remember that the prayer is effective only if it is done while understanding its meaning. So you either follow the Sanskrit directly, or pray in the language you understand well. It is necessary for a Sadhak to know what he is praying for

Guru-Mantra is only for repetition; and while repeating it, none else but the Form should be in your mind. Prayer pre-supposes an attentive mind towards the object of your prayer. Japa is meant for awakening the spiritual power, while prayer is to direct that power for a particular and desired end. Hence, pray at the end of your Japa, concentration and meditation.

Do the best; leave the rest. Spare no effort. Care not for success and failure. Take care of mental equilibrium. Remain as a *Sakshi*. You are working *as per* His orders. He will give you necessary inspiration and provide you with suitable opportunities to render the divine work successful.

★

Chapra. 21-1-59.

Do not meditate on two forms in any case. One, One and only One. There is no need of thinking me in Him and Him in me. Straight-forward meditation pre-supposes only one centre of Upasana. Guru is the best. Feel one form of Guru ever present in thee at all times. Don't confuse your mind by thinking Satyam is equal to God, and God is equal to Guru. *Are Baba,* everything is the same.

The best object for meditation is one, whom you love too much. It is not necessary that the beloved should be either God or Guru. Even if that be a prostitute, you can

surely acquire the faculty of single-mindedness thereby. Meditation is a state, wherein consciousness tries to express itself beyond any control.

Your path of Sadhana must get plain, smooth and simple. Ram will not get angry, if you do meditation on your Guru only. Know that every form is His Form; and each Form, in its singleness, includes all forms. Visualise only one Form. Repeat only one Name. No delay. Guru is your centre of meditation; Guru-Mantra the medium of Japa. No fluctuation hereafter please. You will know, in course of time, the need of a single Form and a single Name.

There is a great power, under whose command we work and live. Let none of my disciples aim at the *'bread of blood'*. Instead, let them enjoy contentment in the *'bread of milk'*. I must strictly advise you to keep the temptations of Maya away from you.

Satsang could be held underneath a tree; in a temple-premises, in the house of anybody; or in a no-man's land. This *was* and *is* a phase of your Sadhana, which will be a barometer to test your mental fluctuations.

Even if nobody comes to Satsang, sit alone and feel that the Hall is full. Don't build castles in the mind. Mind is to be reserved for building His form and for a supra-mental flight.

You were inspired by Him to undertake this work. Future will reveal unto you His purpose. You have not become wise enough to follow His purpose. And so you go on; regularly go on. Truth alone triumphs.

Mind, body and Pranas seem to be affected by each other. Disturbed condition in either of these three affects the rest. Keen Sadhaks have felt this fact a great dissipating phenomena.

It is really wonderful to note that the very same mind, striving for spiritual perfection, dives deep into those thoughts, which counter-act the progress of Sadhana. The

very same mind, which resolves to stick to certain holy attitudes, runs after unholy pursuits. Why this double-dealing ? Are there two different minds, or are its interests divided into two ?

In fact, the mind is attracted by two different centres of gravity; namely, *Samskaras* (latent impressions) and Sadhana. While Satsang and an intense desire for realisation pulls it towards Sadhana, the past experiences forcibly drag it into past reflections as well as future anticipations. Since, already-acquired perceptions have more intimacy with the mind, it grasps them far more easily; whereas the matters relating to Sadhana are almost strange to its knowledge, however much it might create interest in it.

When Sadhak is rich with the Samskaras of Sadhana and when its practice forms a deep impression in his *Chitta*, it is then that the centre of spiritual attraction becomes keener and mightier than the centre of Samskaras.

Mind grows impatient, if the object of concentration does not become vivid in thought-consciousness. It slackens its usual zeal for concentration. One should continue with patience and perseverance.

Even during the process of concentration and afterwards, we feel that *Someone* else in us was seeing the entire process. Surely, it was other than the mind, because it seemed to be a witness of mind also. What was it ? Where was it; where is its seat in the body ?

There is a stage *beyond waking* and *before sleeping*. It is not 'thinking' indeed. At this sharp point, when one is just crossing the field of sense-consciousness and stepping into Causal-consciousness, he is able to *see*, as clearly as possible, anything at random. He is visualising a point, for example; he does it with as much success as we do when we are fully awake. So, we draw a conclusion that even beyond Jagriti, one *can* see, hear and experience. You may call it anything. Let me call it self-consciousness with a lower 's'.

At this junction, where unification of object of concentration takes place with the mind and its entire being, Sadhak finds himself walking through the channel of sleep. This is the complaint with every Sadhak. Keen Sadhaks detect this deviation, while self-deluded take this consciousness granted for Samadhi. It is really a hard task to differentiate between these two phases of Self, more so, when one is in the field of concentration. Theoretically, we know all about them. But then the difficulty comes in practical field, when a Sadhak, at the verge of merger, just slips into deep sleep or a state of mental suspension, only to find himself deviated, when he regains sense-consciousness. Very few Sadhaks are endowed with a gift of control over their self-conscious perceptions. Still fewer are they, who can exert distinct discrimination at the juncture of full and overwhelming concentration, so as to avoid the departure for sleep-consciousness, instead of self-consciousness.

It is here, at last, even a *Nirakar-vadi* Sadhak feels the need of a carved Symbol or Form—correctly speaking a humanised Divine Form, in order to avoid total suspension of mind, which follows the unified condition of mind. Concrete Form of concentration retains that much of self-exerting consciousness in us, which avoids total suspension or deep-sleep. Mind continues to perceive the Form even at the juncture of objective unconsciousness, which exactly is the point of departure towards unconsciousness.

Now, objective awareness has dawned. Still, the *'Form-awareness'* clings to our thought. This is the way to Self-consciousness, wherefrom you can make a safe-way to perfect meditation, resulting ultimately in Samadhi. It is only here, at the dawn of Samadhi, that the Form merges in Formlessness, by the virtue of the emergence of Super-consciousness. For, it is a stage, where not even a speck of mind functions. How then the Form, or anything else? And this state of Consciousness is to be experienced only by one's own self.

ॐ

असतो मा सद्गमय
तमसो मा ज्योतिर्गमय
मृत्योर्माऽमृतं गमय

सर्वेषां स्वस्ति भवतु
सर्वेषां शान्तिर्भवतु
सर्वेषां पूर्णं भवतु
सर्वेषां मंगलं भवतु

लोकाः समस्ताः सुखिनो भवन्तु
सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभाग्भवेत्

ॐ शांन्तिः शांन्तिः शांन्तिः

From unreality lead me to Reality !
From ignorance to Enlightenment !
From mortality to Immortality !

May good befall all !
May Peace be unto all !
May all attain to Perfection !
May all reach auspiciousness !

May all worlds be happy !
May all be free from misery !
May all be free from disease !
May all experience bliss !
May none be unhappy !

Om Santi Santi Santi !

THE INTERNATIONAL YOGA FELLOWSHIP MOVEMENT

The International Yoga Fellowship came into being in a mystic vision to **Yogashakti,** while she was in the sacred shrine of Lord Badrinath on 23-6-62.

The International Yoga Fellowship was founded by Yogashakti not with a view to "sell" Yoga to masses or convert a few intellectuals to the path of Yoga but to disseminate the true message and meaning of this ancient knowledge. It is to dispel prejudice and to install correct knowledge about Yoga that the Fellowship strives for.

The International Yoga Fellowship Movement was launched (a) to disseminate the utility of Yoga, (b) to start Yogic Centres, (c) to publish Yogic literature, (d) to encourage the Yogic order of living, (e) to conduct researches in the technique of Yoga and (f) to impart tuition in Yoga.

The International Yoga Fellowship Movement invites your goodwill and co-operation which you can render by (a) becoming its Patron, Life Fellow, Dikshit Fellow, Regular Fellow or Sympathiser, (b) by encouraging its Free Publications, (c) by organising Yoga classes or Centres in your area and (d) by lending your valuable support to its journals — **Yogavidya** (Hindi), **Yoga** (English).

The International Yoga Fellowship has within a short time inaugurated its centres at Bihar, Madhya Pradesh, Uttar Pradesh and Bombay. Gujarat has also felt the impact of the movement and plans and preparations are in progress for opening centres in different places in Gujarat.

Swami Satyananda Saaraswati and Yogashakti will tour important cities in Gujarat accompanied by Shri V. V. Baxi, M.A., convenor of the Gujarat Movement.

The International Yoga Fellowship has before itself promises of future where Yogic vision will reign sovereign.

For particulars write to :

Satyabrat, General Secretary,
International Yoga Fellowship,
Rajnandgaon, M. P. (India).

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SWAMI SATYANANDA SARASWATI

Swami Satyananda Saraswati, the architect of the International Yoga Fellowship symbolises for thousands of people in Bihar, Madhya Pradesh, West Bengal, Uttar Pradesh and now in Maharashtra a search and a fulfilment of higher values of life. By his gentle persuasion and personal attention he has impressed upon innumerable people that Yoga is a panacea for all ills — mental, material and moral. When he addresses mammoth gatherings, people are enchanted by homeliness of the delivery, the lucidity of the style and carry with them the great teachings of Yoga transferred so gracefully and so simply in an hour's time.

It is not often that we come across a person so deeply dynamic as Swami Satyananda. Shunning all traditional ways of imparting the knowledge of Yoga, the Swami has taken the Modern Average Man as the unit from which Yogic activities should emanate. Not mere knowledge, not mere blind faith, but relentless pursuit of the principles of Yogic path will, says the Swami, be conducive of individual and collective welfare.